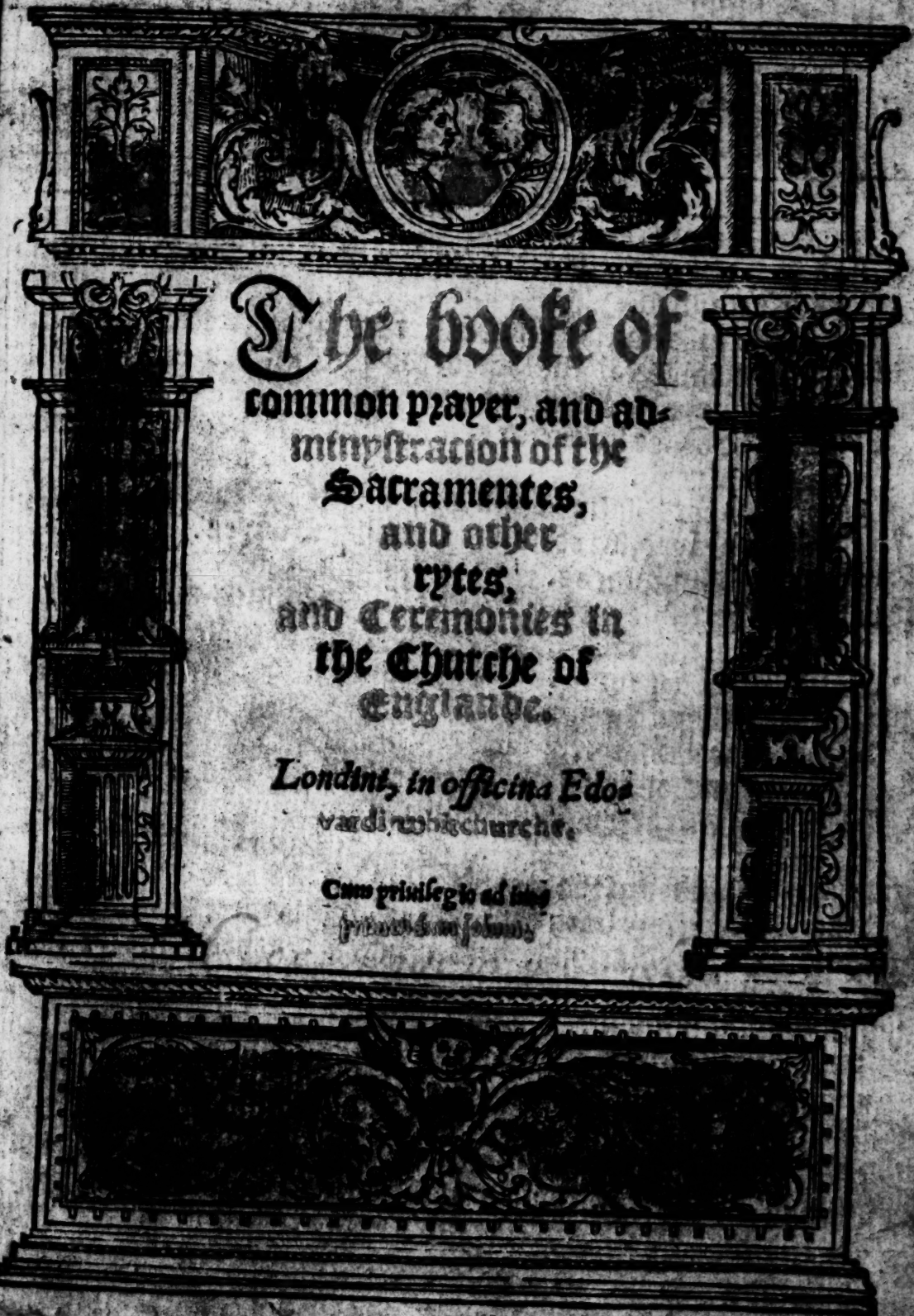


The booke of common prayer, and administracion of the Sacramentes, and other rytes, and Ceremonies in the Churche of Englande.

Londini, in officina Edouardi Whitchurche.

Cum priuilegio ad imp[rimendum] [illegible]

6. 25. h. 5
1 – 2

Note, amoungst diuers other Autors, this worthy Comendations of our Booke of Comon Prayer of the Church of England, By the late Most Reuerent lo: ArchB: of Canterbury Tho: Cranmer, Martyr; this Chiefest Prelate of ye Kingdom, was Gods Chiefest Instrument to restore the Gospel, wch he afterward Sealed wth his Blood; at Oxford the 21. March. 1556. he Saide to Step: Gardiner then Bis: of Wintchester, as followeth.

I in no pointe disproue that godly Booke, (saith hee) nor vary from it, but yet glad I am to heare that the Sayd Booke lyketh you So well, as no man Can Mislyke it, that hath anye Godlynes in him ioyned with Knowelege. See his Answer to Step: Gardiner Concerning the most holy Sacrament. Pag. 60. Imprinted, 1551.

Againe,

It is Sayd By E.P. the Publisher of his Graces Booke, intitled A Confutation of vnwritten verities. in the Preface, Concerning our Comon Prayer Booke. as followeth,

That King Edw: the 6th by the Aduice of his Ouncle the Duke of Somersette, the lords of his Counsell, Bisshoppes & Clearge: Set forth such a Booke of Religion, (speakeing of our Comon Prayer Booke) as without boaste (saith hee) or dispraise of other be it Spoken, was neuer a better Sette forth Since the Apostles Time.

Againe, as touching the Comunion Booke, you know (saith Rich. Bancroft Late lo: ArchB. of Canterbury) what Quarels are picked against it, although for mine owne opinion (saith hee) there is not the like this day extant in Christendome.

Againe, of this Booke an other learned man writing against M. Harding a great Papist, writeth these words by way of Challenge.

Our Seruice (saith hee) is good & Godly, euerie title grounded on holie Scriptures, & wth what face do you Call it darkenes? Sure wth the same that the prophesies of the holie Ghost were sometimes called Dreames, the Doctrine of the Apostles Heresie, and our Saviour Christ

The most Reuerend lord Archb: Cranmer, Sayd vnto M.
Harding the great Papist as followeth,
Christ a Samaritaine. As Elias said to the priests
of Baal, let us take our bullockes (meaning the Popes
portuise, & our Comunion Booke) and laie y peeces
on our altars, and on which God sendeth fire,
let that be the light. And a little before, O Master
Harding, turne to your writings, examine your
authorities, Consider your Councels, apply your
examples, looke if any line be Blameable in our
seruice Booke, and take hold of your aduantage.

I thinke Master Iewell will accept
it as an article.

See Doct: Bancrofts Sermō Preached at S. Paules Crosse. Anno. 1588.

Here to Conclude wth the afore sayd Arch B.
Cranmer, being prouoked thereunto, did offer
a Challenge to all the Papists liuing, that if hee
might obtaine the Queenes fauor to take vn-
to him Peter Martir, & fower or fiue others
whom he would Choose, they would together
defend the Reformation, (naming with all -
The Comunion Booke) to be in euery poynt
agreeable to the word of God: & to be in effect
the verie same, Quid fuit ante annos 1500. wch
was aboue 1500. yeeres agoe.

Thomas Cranmer Archbishop of Canterbury was Burnt at Oxford March. 21. 1556. Aget. 72.

Cranmer amid the fierey flames
thy Heart vnscorcht was found:
For why, behold vndaunted faith
preserud it Safe and Sound.

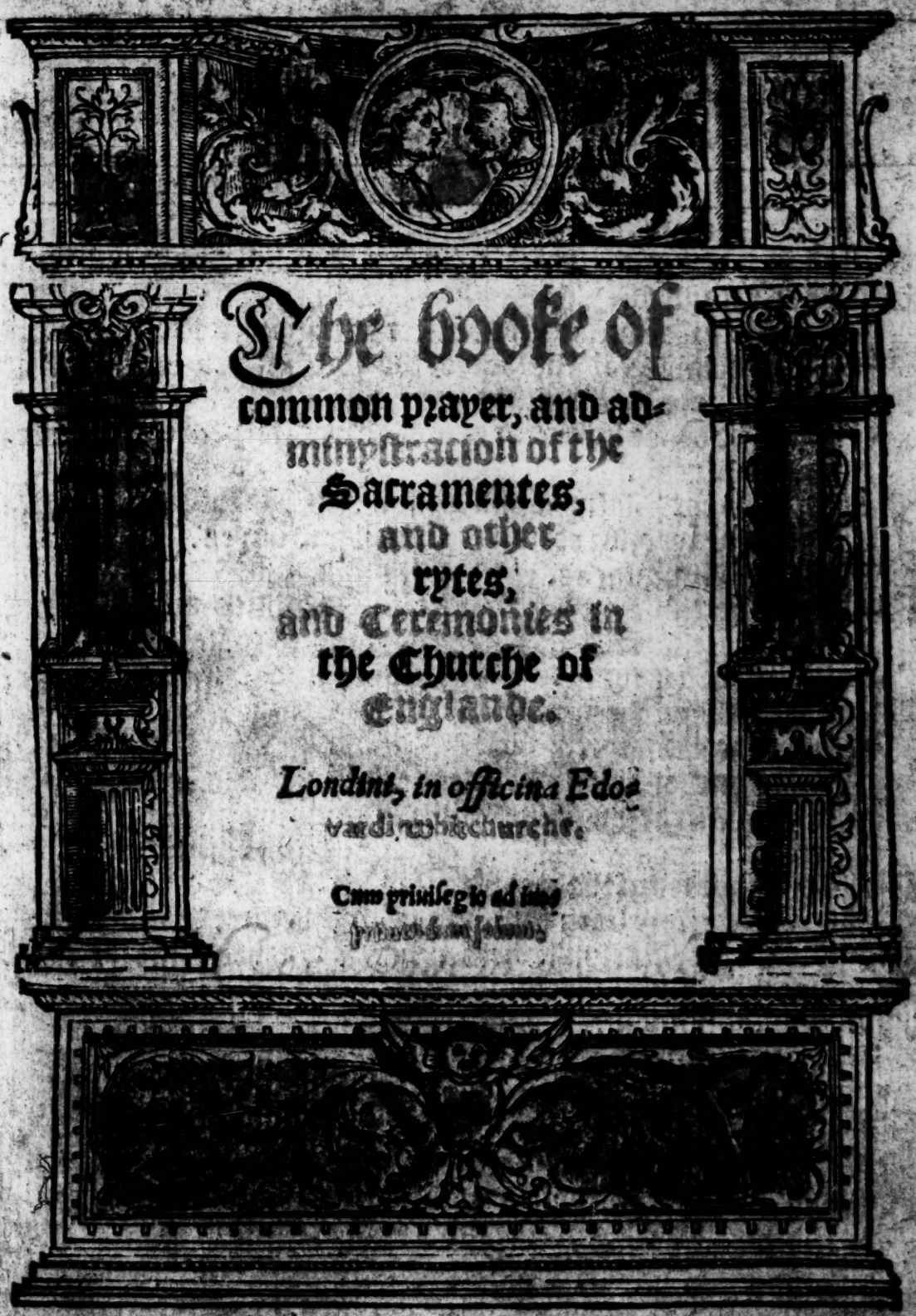
Moreouer Concerning y Comunion Booke, marke I praye
you the Testimony of Doct. Rowl. Taylor Martyr. y was
Burned at Hadly in Suffolke, Februa. 9. Anno. 1555.

I doe Beleeue (saith hee) y Religion set forth in King Edwards
Dayes, was according to the verie of y holy Scripture, wch Con-
tayneth fully all y Rules of our Christian Religion, fro y wch I
do not intend to decline So long as I liue, by Gods grace. &c.

There was (saith hee) Set forth by the Most Innocent King -
Edw: (for whom, God be praised euerlastingly) the whole Church-
Seruice, wth great deliberation, & y aduise of y best learned men of y
Realme, & Authorised by y whole Parliament, & receiued & Pub-
lished gladly by y whole Realme: wch Booke was neuer reformed
but once, & yet by y on reformation it was So fullie perfited,
according to y Rules of Christian Religion in euery behalfe, -
that no Christian Conscience Could bee offended wth any thing
therein Conteined: I meane (saith hee) of that Booke Reformed.

See M. Foxe. pag. 2382.

Hitherto Doct: Rowl:
Taylor, Martyr.



The booke of common prayer, and administracion of the Sacramentes, and other rytes, and Ceremonies in the Churche of Englande.

Londini, in officina Edouardi Whitchurche.

Cum priuilegio ad imp[rimendum] solum.

The Contentes of this Booke.

i. A Preface.

ii. Of Ceremonies, why some be abolished, and some retayned.

iii. The order howe the Psalter is appoynted to be read.

iiii. The table for thorder of the Psalmes to bee sayde at Morning and Eueninge prayer.

v. The order howe the rest of holy Scripture is appointed to be read.

vi. Proper Psalmes and Lessons at Morninge and Eueninge prayer, for certayne feastes and dayes.

vii. An Almanacke.

viii. The table and Kalender for Psalmes and Lessons, with necessarie Rules, apperteyning to thesame.

ix. Thorder for Morninge prayer and Eueninge prayer, throughout the yeare.

x. The Letanye.

xi. The Collectes, Epistles and Gospelles, to be vsed at the ministracion of the holy Communion, throughout the yeare.

xii. Thorder of the ministracion of the holye Communion.

xiii. Baptisme both Publique and Priuate.

xiiii. Confyrmacion, where also is a Cathechisme for chyldren.

xv. Matrimonie.

xvi. Visitacion of the sicke.

xvii. The Communion of the sicke.

xviii. Buriall.

xix. The thankes geuinge of women after chylde byrth.

xx A Comminacion against synners, with certayne prayers to bee vsed dyuerse tymes in the yeare.

48.
4. 8
83.

The Preface.

THere was neuer any thing by the wit of man so well deuysed, or so sure estably-shed, (which in continuaunce of tyme) hath not been corrupted: as (emōg other thinges) it may plainly appeare by the cōmon prayers in the church, commonly called deuine seruice. The fyrste original and groūd wherof, if a man would searche out by the aunciente fathers, he shall fynde that thesame was not ordayned but of a good purpose, & for a great aduaūcement of godlines. For they so ordred the matter, ỳ all the whole Bible, or the greatest part therof) should be read ouer once in the yere: entēdyng therby, ỳ the Cleargie, and specially suche as were ministers of the congregacion, shoulde (by often readyng and meditacion of Goddes woord) bee stirred vp to godlines themselues, and be more hable also to exhorte other by wholesome doctrine, and to confute them that wer aduersaries to the truth. And further, that the people (by daily hearing of holi scripture read in the church) shoulde continually profit more and more in the knowledge of God, and be the more enflamed with the loue of hys true religion. But these many yeres passed, thys godly and decente order of the auncient fathers, hathe been so altered, broken, and neglected, by plantyng in vncertayne Stories, Legendes, Responses, Verses, vayne Repeticions, Commemoracions, and Sinodalles, that commonlye when anye booke of the Byble was begonne, beefore three or foure Chapiters were read out, all the rest were vnread. And in this sort the booke of Esai was begonne in Aduent, and the booke of Genesis in Septuagesima: but they wer only begonne, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, whereas Sainct Paule would haue suche language spoken to the people in the Churche, as they myght vnderstande, and haue profit by hearyng thesame: The seruice in thys churche of Englande (these many yeres) hath been read in Latine to the people, whiche they vnderstode not: so that they haue hearde with theyr eares onely, and theyr heartes, spirite and mynde, haue not been edifyed therby. And furthermore, notwithstandynge that the auncient fathers haue deuided the Psalmes into seuen portions, wherof euery one was called a Nocturne: now of late time, a fewe of them haue been dayly sayd, and oft repeated, and the rest vtterly omitted. Moreouer, the noumbre and hardnes of the rules, called the Pye, and the manyfolde chaungeinges of the seruice, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times there was more busines to find out what should be read, then to reade it when it was found out.

These inconueniences therfore considered, here is set furth suche an order, whereby thesame shalbee redressed. And for a readynesse in thys matter, here is drawen out a kalender for that purpose, which is playne

and easy to be vnderstanden, wherin (so muche as may be, the reading of holy scriptures is so set furth, that all thinges shalbe done in ordre, without breaking one piece therof from an other. For thys cause be cut of, Anthemes, Respondes, Innitatories, and suche like thynges, as did breake the continual course of the reading of the scripture. Yet because there is no remedye, but that of necessitie there must be some rules: therefore certayne rules are here set furth, whiche as they be fewe in number, so they be playne and easy to bee vnderstanden. So that here you haue an ordre for prayer (as touching the reading of holye scripture) muche agreable to the mynde and purpose of tholde fathers, and a greate deale more profitable and commodious, then that which of late was vsed. It is more profitable, because here are left out many thinges, whereof some be vntrue, some vncertayne, some vayn and superstitious, and is ordeyned nothing to be read, but the very pure woorde of God, the holye scriptures, or that whiche is euidentlye grounded vpon the same: and that in suche a language and ordre, as is most easy and playne for the vnderstanding, both of the readers and hearers. It is also more commodious, bothe for the shortnes thereof, and for the playnnes of the ordre, and for that the rules be fewe and easy. Furthermore, by this ordre, the Curates shal nede none other bookes for their publique seruice, but thys booke and the Bible: By the meanes whereof, the people shall not bee at so greate charge for bookes, as in tymes past they haue been.

And where heretofore there hath been greate diuersitie in saying and syngyng in churches within this realme, some folowing Salisbury vse, some Hereforde vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from hence foorth, all the whole Realme shall haue but one vse. And if any woulde iudge thys waye more paynfull, because that all thynges must be read vpon the booke, whereas before by the reason of so often repetition, they coulde saye many thinges by heart: If those men will weigh their labour, with the profite and knowledge whiche daylye they shall obteyne by readyng vpon the booke, they will not refuse the payne, in consideracion of the great profite that shall ensue therof.

And forasmuche as nothyng can almost bee so playnelye sette foorth, but doubtes maye ryse in the vse and practisyng of the same: To appease all suche diuersitie (if any aryse) and for the resolucion of al doubtes, concernyng the maner howe to vnderstande, doone and execute the thynges conteyned in thys booke: The parties that so doubte, or diuersly take anye thynge, shall alwaye resorte to the Bysshoppe of the Dyocese, who by hys discrecion shall take ordre for the quietyng and appeasyng of the same, so that the same ordre be not contrarye to anye thynge conteyned in thys booke. And if the Bysshoppe of the Dyocese be in anye doubte, then may he sende for the resolucion therof vnto the Archebisshoppe.

Though it be appoynted in the aforewritten Preface, that all thynges shalbe read and songe in the Churche, in the englishe tongue, to the ende that the congregacion may be thereby edifyed: yet it is not ment, but when men say Morning and Euening prayer priuately, they may say the same in any language that

that they themselues dooe vnderstande.

And all Priestes and Deacons, shalbe bound to say daylye the Morning and Euening prayer, either priuately or openly, except they bee letted by preachinge, studyinge of dyuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery Parishe Church, or Chapel, beeing at home, & not beeing otherwyse reasonably letted, shall saye the same in the Parishe Churche or Chapell where he ministreth, and shall tolle a belle thereto, a conuenient tyme before he beginne, that such as be disposed may come to heare Gods woorde, and to prayer with him.

¶ Of Ceremonies, why some bee abolisshed, and some retayned.

IF such Ceremonies as be vsed in the church, and haue had theyr beginninge by the institucion of man: some at the fyrste were of godlye entent and purpose deuysed, and yet at length turned to vanitie and superstició: some entred into the church by vndiscrete deuocio, & suche a zeale as was without knowledge: and forbeecause they were winked at in the beeginninge, they grewe daylye to more and more abuses: which not onely for theyr vnprofytablenes, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be cutte away and cleane reiected. Other there be, which although they haue been deuysed by man: yet it is thoughte good to reserue them styll, aswell for a decent order in the Church (for the which they were first deuised) as because they parteyne to edificacion: whereunto all thinges done in the Churche (as the Apostle teacheth) oughte to bee referred. And althoughe the keepinge or omittinge of a Ceremonie (in it selfe consydered) is but a small thinge: yet the wylfull & contempteous transgression and breaking of a common order and discyplyne, is no small offence before God.

Let all thinges be done emonge you (sayth S. Paule) in a semely & due order. The appoyntmente of the whiche order parteyneth not to priuate mẽ: therfore no mã ought to take in hand, nor presume to appoynte or alter any publike or commõ order in Christes church, except he be lawfully called and aucthorized thereunto.

And whereas in this our tyme, the myndes of men are so dyuerse, that some thinke it a great matter of conscience to departe frõ a piece of the least of their Ceremonies (they be so addicted to theyr olde customes:) and agayn on the other syde, some bee so newe fangled, that they would innouate al things: and so do despise thold, that nothing can like them,

them,but that is newe:it was thoughte expediente, not so muche to haue respecte howe to please and satisfie eyther of these parties,as howe to please God,and profite thē both. And yet lest any man should be offended (whom good reason mighte satisfye) here be certayne causes rendred, why some of the accustomed Ceremonies be put awaye,& some retayned and kept styll.

Some are put away, because the great excesse & multitude of thē hath so encreased in these latter dayes, that the burthen of them was intollerable:whereof S.Augustine in his tyme complayned, that they were growen to such a noumbre, that the state of Christian people was in worse case(concerning that matter)then were the Jewes. And he counsayled that such yoke and burthen should be taken away,as tyme would serue quietly to doe it.

But what would S.Augustine haue said,yf he had seen the Ceremonies of late daies vsed emonge vs:whereunto the multitude vsed in his tyme, was not to bee compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound & darken,thē declare & set forth Christes benefites vnto vs.

And besides this, Christes Gospel is not a Ceremonial lawe(as much of Moses lawe was)but it is a religion to serue God,not in bondage of the figure or shadowe,but in the freedō of spirite, being content onely with those Ceremonies,which doe serue to a decent order and godly discipline,and suche as be apte to stirre vp the dull mind of mā to the remēbraunce of his duetye to God, by some notable and special signification,whereby he might be edifyed.

Furthermore, the moste weyghtie cause of thabolishement of certayn Ceremonies was, that they were so farre abused, partely by the superstitious blyndnesse of the rude and vnlearned, and partelye by the vnsaciable auarice of suche as soughte more theyr owne lucre, then the glory of God:that the abuses coulde not well be taken awaye, the thing remayning styll. But now as concerning those persones,which peraduenture wilbe offended,for that some

of thold Ceremonies are reteyned stil: yf they consider that withoute some Ceremonies, it is not possible to keepe any order, or quiet discipline in the church: they shal easely perceyue iust cause to reforme theyr iudgemētes. And yf they thinke much, that any of thold do remaine, & would rather haue al deuised a new: Thē suche mē graunting some Ceremonies conueniēt to be had, surely where the olde maye be wel vsed, there they can not reasonably reproue the old, onely for their age, without bewrayng of theyr own folye. For in such a case, they ought rather to haue reuerence vnto thē for theyr antiquitie, yf they wyl declare thē selues to be more studious of vnitie & concord, then of innouaciōs & newe fanglenes: which (asmuch as may bee with the true setting forth of Christes religion) is alwayes to be eschewed. Furthermore, such shal haue no iust cause with ỳ Ceremonies reserued, to be offended. For as those be takē away, which were most abused, & dyd burthē mens consciences withoute anye cause: so the other that remayne, are retayned for a discipline and order, which (vpō iust causes) may be altered & chaunged, & therefore are not to bee estemed equal with gods lawe. And moreouer, they be nether darke nor dombe Ceremonies: but are so set forth, that euery mā may vnderstand what they doe meane, & to what vse they doe serue. So that it is not like that they in tyme to come, should bee abused as the other haue been. And in these our doynges, we condemne no other naciōs, nor prescribe any thinge, but to our owne people onely. For we thinke it conuenient that euery countrey shoulde vse suche Ceremonies, as they shal thinke best to the setting forth of Gods honour or glory, & to the reducing of the people to a most perfect & godly liuing, without errour or superstitiō.

And that they should put awaye other thinges which from tyme to tyme they perceyue to bee moste abused, as in mennes ordinaunces it often chaunceth dyuerselye in dyuerse countreyes.

The Table and Kalender, expressinge the order of the Psalmes and Lessons, to be sayd at the Morning and Euening prayer throughout the yere, excepte certayne proper feastes, as the rules folowinge more playnely declare.

¶ The order howe the Psalter is appointed to be readde.

THe Psalter shalbe read through, once euery Moneth. And because that some Monethes be longer then some other bee, it is thoughte good to make them euen, by this meanes.

To euerye Moneth, shalbe appointed (as concerninge this purpose) iuste. xxx. dayes.

And because January and Marche hath one day aboue the sayd numbre, and Februarie which is placed betwene them both, hath onely. xxviii. dayes: Februarie shall borowe of eyther of the Monethes (of January & Marche) one day. And so ỹ Psalter which shalbe read in Februarie, must begin the last daye of January, and ende the fyrste daye of Marche.

And where as Maye, Julye, Auguste, Octobre, and Decembre, haue xxxi. dayes a piece: it is ordred that the same Psalmes, shalbe read the last daye of the sayd Monethes, which were read the daye before. So that the Psalter may begin agayne the fyrst day of the next Monethes ensuinge.

Now to know what Psalmes shalbe read euery daye, loke in the Kalender, the numbre that is appointed for the Psalmes, and then fynd the same numbre in this Table, and vpon that numbre shall you see what Psalmes shalbe sayde at Morninge and Eueninge prayer.

And where the. cxix. Psalme is deuyded into. xxii. portions, & is ouerlonge to be read at one tyme: it is so ordred, that at one tyme shall not bee read aboue foure or fyue of the sayde portions, as you shall perceyue to be noted in this Table folowinge.

And here is also to be noted, that in this Table, and in al other partes of the seruice, where any Psalmes are appointed, the numbre is expressed after the greate Englishe Byble, which from the. ix. Psalme, vnto the. cxlviii. Psalme (folowinge the deuision of the Hebrues) doeth varie in numbres from the common Latine translacion.

The Table for the order of the Psalmes to be sayd at Morninge and Eueninge prayer.

	Morning prayer.	Euening prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcvi.xcviii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde.iii.
xxv	Inde.v.	Inde.iiii.
xxvi	Inde.v.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl

The ordre howe the rest of holy scripture (beside the Psalter) is appointed to be read.

THe Olde Testament is appointed for the fyrst Lessons, at Morning and Euening prayer, and shalbe read through, euerye yere once, except certayne bookes and Chapiters, whiche be least edifying, and might best be spared, and therfore be left vnreadde.

The newe Testament is appointed for the seconde Lessons at Morninge and Eueninge prayer, and shalbe read ouer orderlye euerye yere thryse, beside the Epistles and Gospels: excepte the Apocalips, out of the whiche there be onely certayne Lessons appointed, vpon dyuerse proper feastes.

And to knowe what Lessons shalbe read euery day: kind the day of the moneth in the Kalender folowing, and there ye shal perceiue the bookes and Chapiters that shalbe readde for the Lessons both at Morning and Euening prayer.

And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons appointed for any feaste, moueable or vnmoueable: then the Psalmes and lessons, appointed in ỳ kalender, shalbe omitted for ỳ time.

Ye must note also, that the Collect, Epistle and Gospel, appointed for the Sundaye, shall serue all the wieke after, excepte there fall some feaste that hath hys proper.

Thys is also to be noted, concerning the Leape yeres, that the .xxv. day of Februarye, which in Leape yere, is counted for two dayes, shall in those two dayes, alter neither Psalme nor Lesson: but the same Psalmes and Lessons, whiche be sayd the fyrst day, shal also serue for the seconde daye.

Also, whersoeuer the begynning of anye Lesson, Epistle or Gospell is not expressed: there ye must beginne at the begynnyng of the Chapter.

And wheresoeuer is not expressed howe farre shalbe read, there shall you reade to the ende of the Chapter.

¶ Proper Psalmes and

Lessons for dyuerse feastes and dayes, at Morning and Eueninge prayer.

On Christmas day at morning prayer.	Psalme. xix. Psalme. xlv. Psalm. lxxxv	The fyrst Lesson. Esaye. ix. The. ii. Lesson. Luk. ii. vnto And vnto men a good wyll.
At Euening prayer.	Psalm. lxxxix Psalme. cx. Psal. cxxxii.	The fyrst Lesson. Esaie. vii. God spake once agayne to Achas. &c. vnto the ende. The second Lesson. Tit. iii. The kyndnes and loue. &c. vnto. Fooliche questions.
On sainct Stephens daye, at morning prayer	The second Lesson. Actes. vi. and. vii. Stephen full of fayth and power. vnto. And when fourtie yeres were. &c.	
At Euening prayer.	The seconde Lesson. Actes. vii. And when fourtie yeares were expired, there appeared vnto Moyses. &c. vnto. Stephen full of the holy ghost.	
On sainct John the euāgelistes daye, at Morninge prayer.	The seconde Lesson. Apocalip. i. The whole Chapiter.	
At Euening prayer.	The second Lesson. Apocalips. xxii.	
On the Innocentes daye, at Morning prayer.	The fyrst Lesson. Jerem. xxxi. vnto. Moreouer I heard Ephraim.	
On the Circūcision daye, at Morning prayer.	The fyrst Lesson. Genesis. xvii. The seconde Lesson. Roma. ii.	
At Euening prayer.	The. i. Lesson. Deu. x. And nowe Israel. &c. The seconde Lesson. Collossi. ii.	
On ỳ Epipha-	The fyrst Lesson. Esaye. lx.	

nie

nie at Mozninge prayer.	The ſeconde Leſſon. Luke. iii. And it ꝛoz-tuned. ꝛc.
At Euening prayer.	The fyꝛſt Leſſon. Eſaye. xlix. The ſecond Leſſon. Joh. ii. After this he went downe to Capernaum.
On Wednesday beſoꝛe Eaſter, at Euening prayer.	The fyꝛſt Leſſon. Oſee. xiii. xiiii.
On thurſday beſoꝛe Eaſter, at Mozning prayer.	The fyꝛſt Leſſon. Daniel. ix.
At Euening prayer.	The fyꝛſt Leſſon. Jeremie. xxxi.
On good Fridaye, at Mozning prayer.	The fyꝛſt Leſſon. Geneſis. xxii.
At Euening prayer.	The fyꝛſt Leſſon. Eſay. liii.
On Eaſter euen, at Mozning prayer.	The fyꝛſt Leſſon. zachary. ix.
On Eaſter daye, at Mozning prayer.	Pſalme. ii. / Pſalme. lvii / Pſalme. cxi — The fyꝛſt leſſon. Exo. xii. / The ſecõd leſſon. Ro. vi.
At Euening prayer.	Pſalm. cxii / Pſal. cxiiii / Pſal. cxviii. — The ſecond leſſon. Act. ii.
On Mondaye in Eaſter weke, at Mozninge prayer.	The ſecond Leſſon. Math. xxviii.
At Euening prayer.	The ſecond Leſſon. Actes. iii.
On tueſdaye in Eaſter weke, at Mozning prayer.	The ſecond Leſſon. Luk. xxiiii. vnto. And behold two of them.

At Euening prayer.	The ſecond Leſſon. i. Corinth. xv.
On the Aſcenſion day, at Morning prayer.	Pſalme. viii. Pſalme. xv. Pſalme. xxi. — The ſecond leſſon. Joh. xiiii.
At Euening prayer.	Pſalm. xxiiii Pſalm. lxviii Pſal. Cviii. — The ſecond leſſon. Ephe. iiii.
On Whitſunday, at morning prayer.	Pſalm. xlviii — The ſecond Leſſon. Actes. x. Pſalm. lxvii. — Then Peter opened his. &c.
At Euening prayer.	The ſecond Leſſon. Act. xix. Pſalm. Ciiii — It fortuned when Apollo Pſalm. Cxlv — went to Corinthum. &c. vnto. After theſe thinges.
On Trinitie ſunday, at Morning prayer.	The fyrſt leſſon. Geneſis. xviii. The ſecond Leſſon. Math. iii.
Conuerſion of S. Paule, at morning prayer	The ſeconde Leſſon. Actes. xxii. vnto. They hearde him.
At Euening prayer.	The ſeconde Leſſon. Actes. xxvi.
Sainct Barnabies daye, at morning prayer	The ſecond Leſſon. Actes. xiiii.
At Euening prayer.	The ſecond Leſſon. Actes. xv. vnto. After certayne dayes.
Sainct Johns Baptiſtes day, at Morninge prayer.	The fyrſt Leſſon. Malachi. iii. The ſeconde Leſſon. Math. iii.
At Euening prayer.	The fyrſt Leſſon. Malachi. iiii. The ſeconde Leſſon. Math. xiiii. vnto. When Jeſus hearde.

Sainct Peters day, at mozning prayer.	The ſeconde Leſſon. Actes. iii.
At Eueninge prayer.	The ſecond Leſſon. Actes. iiii.
All ſainctes day at Mozning prayer.	The fyrſt Leſſon. Sapien. iii. vnto. Bleſſed is rather the barrayne. The ſeconde Leſſon. Hebze. xi. xii. Sainctes by fayth ſubdued. vnto. Yf you endure chaſtiſinge.
At Euening prayer.	The fyrſt Leſſon. Sapien. v. vnto. His Ielouſie alſo. The ſecond Leſſon. Apocalips. xix. vnto. And I ſawe an Aungell ſtande.

An Almanacke

for.xix.yeares.

The yeare of our Lord.	The Golden number.	The epact	The cicle of the sunne	Dominicall letter.	Easter day.
M.D.lii	xiiii	iiii	xxi	C B	xvii.Aprill.
M.D.liii	xv	xv	xxii	A	ii.Aprill.
M.D.liiii	xvi	xxvi	xxiii	G	xxv.Marche
M.D.lv	xvii	vii	xxiiii	F	xiiii.Aprill.
M.D.lvi	xviii	xviii	xxv	E D	v.Aprill
M.D.lvii	xix	xxix	xxvi	C	xviii.Aprill
M.D.lviii	i	xi	xxvii	B	x.Aprill
M.D.lix	ii	xxii	xxviii	A	xxvi.Marche
M.D.lx	iii	iii	i	G F	xiiii.Aprill.
M.D.lxi	iiii	xiiii	ii	E	vi.Aprill.
M.D.lxii	v	xxv	iii	D	
M.D.lxiii	vi	xxvi	iiii	C	
M.D.lxiiii	vii	xvii	v	B A	
M.D.lxv	viii	xxviii	vi	G	
M.D.lxvi	ix	ix	vii	F	
M.D.lxvii	x	xx	viii	E	
M.D.lxviii	xi	i	ix	D C	
M.D.lxix	xii	xii	x	B	
M.D.lxx	xiii	xxiii	xi	A	

¶ January hath.xxxi. dayes.

			Mozning pzaier.		Euening pzayer.	
		¶ Dsalmes.				
			i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesson
iii	A Kalend. Circumcision	i	Ge. xvii	Rom. ii	Deute. x	Collos. ii
	b iiii No.	ii	Genes. i	Math. i.	Genes. ii	Roma. i
xi	c iii No.	iii	iii	ii	iiii	ii
	d Vig. No.	iiii	v	iii	vi	iii
xix	e Nonas.	v	vii	iiii	viii	iiii
viii	f viii Id. Epiphanie.	vi	Esay. lx.	Luke. iii	Esay. xlix	John. ii
	g vii Id.	vii	Gene. ix	Math. v	Genes. xi	Roma. v
xvi	A vi Id.	viii	xii	vi	xiii	vi
v	b v Id.	ix	xiiii	vii	xv	vii
	c iiii Id.	x	xvi	viii	xvii	viii
xiii	d iii Id. Sol in aqua.	xi	xviii	ix	xix	ix
ii	e Vig. Id.	xii	xx	x	xxi	x
	f Idus. Hilarii.	xiii	xxii	xi	xxiii	xi
x	g xix kl. Februarii.	xiiii	xxiiii	xii	xxv	xii
	A xviii kl.	xv	xxvi	xiii	xxvii	xiii
xviii	b xvii kl. Term begin	xvi	xxviii	xiiii	xxix	xiiii
vii	c xvi kl. Anthoni.	xvii	xxx	xv	xxxi	xv
	d xv kl.	xviii	xxxii	xvi	xxxiii	xvi
xv	e xiiii kl.	xix	xxxiiii	xvii	xxxv	i. Cozin. i
iii	f xiii kl.	xx	xxxvi	xviii	xxxvii	ii
	g xii kl. Agnes.	xxi	xxxix	xix	xxxix	iii
xii	A xi kl.	xxii	xl	xx	xli	iiii
i	b x kl.	xxiii	xlii	xxi	xliii	v
	c ix kl.	xxiiii	xliiii	xxii	xlv	vi
ix	d viii kl. Con. Paule.	xxv	xlvi	Acte. xxii	xlvii	Act. xxvi.
	e vii kl.	xxvi	xlviii	ma. xxiii	xlix	i. Coz. vii
xvii	f vi kl.	xxvii	l	xxiiii	Exod. i	viii
vi	g v kl.	xxviii	Exod. ii	xxv	iii	ix
	A iiii kl.	xxix	iiii	xxvi	v	x
xiiii	b iii kl.	xxx	vi	xxvii	vii	xi
	c Vig. Kl.	i	viii	xxviii	ix	xii

¶. i.

February hath.xxviii.dayes.

		Mozning pzaier.		Euening pzayer.	
	Psalmes.				
		ii. Lesson	ii. Lesso.	i. Lesson.	ii. Lesson
	d Kalend.	ii	Exodi.x.	Mark.i.	Exodi. xi	i.coz.xiii.
xi	e iiii No. Suri.mary	iii	xii	ii	xiii	xiiii
xix	f iii No. Blase	iiii	xiiii	iii	xv	xv
viii	g Pzid.No.	v	xvi	iiii	xvii	xvi
	A Nonas. Agathe.	vi	xviii	v	xix	ii.cozin. i
xvi	b viii Id.	vii	xx	vi	xxi	ii
v	c vii Id.	viii	xxii	vii	xxiii	iii
	d vi Id.	ix	xxiiii	viii	xxxii	iiii
xiii	e v Id.	x	xxxiii	ix	xxxiiii	v
ix	f iiii Id. Sal in Bil.	xi	xxxv	x	xl	vi
	g iii Id.	xii	Le.xviii	xi	Leui. xix	vii
v	A Pzid.Id.	xiii	xx	xii	Nume.x.	viii
	b Idus. Valentine	xiiii	Num.xi.	xiii	xii	ix
xviii	c xvi kl. Marche.	xv	xiii	xiiii	xiiii	x
vii	d xv kl.	xvi	xv	xv	xvi	xi
	e xiiii kl.	xvii	xvii	xvi	xviii	xii
xv	f xiii kl.	xviii	xix	Luk.di.i	xx	xiii
iii	g xii kl.	xix	xxi	di.i	xxii	Galath. i
	A xi kl. Mildzede.	xx	xxiii	ii	xxiiii	ii
xii	b x kl.	xxi	xxv	iii	xxvi	iii
i	c ix kl.	xxii	xxvii	iiii	xxviii	iiii
	d viii kl. The place of	xxiii	xxix	v	xxx	v
ix	e vii kl. the lepe yere.	xxiiii	xxxi	vi	xxxii	vi
	f vi kl. S. Mathias	xxv	xxxiii	vii	xxxiiii	Epheſi. i
xvii	g v kl.	xxvi	xxxv	viii	xxxvi	ii
	A iiii kl.	xxvii	Deute.i	ix	Deute. ii	iii
	b iii kl.	xxviii	iii	x	iiii	iiii
xvii	c Pzid. Kl.	xxix	v	xi	vi	v

Marche hath xxxi. dayes.

			Morning prayer.		Euening prayer.	
			Psalmes.			
			i. Lesson	i. Lesso.	i. Lesson.	ii. Lesso.
iii	d	Kalend. Dauid.	xxx	Deu. vii	Luk. xii.	Deu. viii	Ephe. vi
	e	vi No. Chadde.	i	ix	xiii	x	Philip. i
ii	f	v No.	ii	xi	xiiii	xii	ii
	g	iiii No.	iii	xiii	xv	xiiii	iii
xix	A	iii No.	iiii	xv	xvi	xvi	iiii
viii	b	Prid. No.	v	xvii	xvii	xviii	Collos. i
	c	Nonas.	vi	xix	xviii	xx	ii
xvi	d	viii Id.	vii	xxi	xix	xxii	iii
v	e	vii Id.	viii	xxiii	xx	xxiiii	iiii
	f	vi Id.	ix	xxv	xxi	xxvi	i. thessa. i
xiii	g	v Id. Equinoctiũ.	x	xxvii	xxii	xxviii	ii
ii	A	iiii Id. Sol in ariete	xi	xxix	xxiii	xxx	iii
	b	iii Id.	xii	xxxi	xxiiii	xxxii	iiii
x	c	Prid. Id.	xiii	xxxiii	John. i	xxxiiii	v
	d	Idus.	xiiii	Josue. i	ii	Josue. ii	ii. thes. i.
xviii	e	xvii kl. Aprilis.	xv	iii	iii	iii	ii
vii	f	xvi kl.	xvi	iiii	iiii	iiii	iii
	g	xv kl.	xvii	v	v	v	i. timo. i
xv	A	xiiii kl. Edwarde.	xviii	vi	vi	vi	ii. iii
iiii	b	xiii kl.	xix	vii	vii	vii	iiii
	c	xii kl.	xx	viii	viii	viii	v
xii	d	xi kl.	xxi	ix	ix	ix	vi
	e	x kl.	xxii	x	x	xi	ii. timo. i
	f	ix kl.	xxiii	xii	xi	xx	ii
ix	g	viii kl.	xxiiii	xxi	xii	xxii	iii
	A	vii kl.	xxv	xxiii	xiii	xxiiii	iiii
xviii	b	vi kl.	xxvi	Judic. i.	xiiii	Judic. ii	Titus. i
vi	c	v kl.	xxvii	iii	xv	iiii	ii. iii
	d	iiii kl.	xxviii	v	xvi	vi	Phile. i.
xiiii	e	iii kl.	xxix	vii	xvii	viii	Hebr. i.
iii	f	Prid. Kl.	xxx	ix	xviii	x	ii

¶ Aprill hath xxx. dayes.

		Mozning pzaier.		Euening pzaier.	
		¶ Psalmes.			
		i. Lesson.	ii. Lesō.	i. Lesson.	ii. Lesō
g	Kalend.	i	Judic. xi	Joh. xix.	Judi. xii.	Heb. iii.
A	iiii No.	ii	xiii	xx	xiiii	iiii
b	iii No.	iii	xv	xvi	xvi	v
c	Pzid. No. Ambzose	iiii	xvii	Acres. i	xviii	vi
d	Nonas.	v	xix	ii	xx	vii
e	viii Id.	vi	xxi	iii	Ruth. i	viii
f	vii Id.	vii	ruth. ii	iiii	iii	ix
g	vi Id.	viii	iiii	v	i. Regu. i	x
A	v Id.	ix	i. Reg. ii	vi	iii	xi
b	iiii Id. Solintau	x	iiii	vii	v	xii
c	iii Id.	xi	vi	viii	vii	xiii
d	Pzid. Id.	xii	viii	ix	ix	Jacob. i
e	Idus.	xiii	x	x	xi	ii
f	xviii Kl. Mail.	xiiii	xii	xi	xiii	iii
g	xvii kl.	xv	xiiii	xii	xv	iiii
A	xvi kl.	xvi	xvi	xiii	xvii	v
b	xv kl.	xvii	xviii	xiiii	xix	i. Pet. i
c	xiiii kl.	xviii	xx	xv	xxi	ii
d	xiii kl.	xix	xxii	xvi	xxiii	iii
e	xii kl.	xx	xxiiii	xvii	xxv	iiii
f	xi kl.	xxi	xxvi	xviii	xxvii	v
g	x kl.	xxii	xxviii	xix	xxix	ii. Pet. i
A	ix kl. S. Geozge.	xxiii	xxx	xx	xxxi	ii
b	viii kl.	xxiiii	ii. Reg. i	xxi	ii. Re. ii	iii
c	vii kl. Marke eua.	xxv	iii	xxii	iiii	i. John. i
d	vi kl.	xxvi	v	xxiii	vi	ii
e	v kl.	xxvii	vii	xxiiii	viii	iii
f	iiii kl.	xxviii	ix	xxv	x	iiii
g	iii kl.	xxix	xi	xxvi	xii	v
A	Pzid. Kl.	xxx	xiii	xxvii	xiiii	ii. iii Joh

¶ Maye hath .xxxi. dayes.

		Mozning pzaier.		Euening pzayer.	
		¶ Dalmes.			
		i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson
xi	b Kalen. Philip & Ia	i	ii. Re. xv	Act. viii.	ii. re. xvi	Judas .i
	c vi. No.	ii	xvii	xxviii	xviii	Roma. i
xii	d v. No. The croffe.	iii	xix	Math. i.	xx	ii
viii	e iiii. No.	iiii	xxi	ii	xxii	iii
	f iii. No.	v	xxiii	iii	xxiiii	iiii
xvi	g Zeid. No.	vi	iii. reg. i.	iiii	iii. reg. i.	v
v	A Nonas. John beuer.	vii	ii	v	ii	vi
	b viii. Id.	viii	iii	vi	iiii	vii
xiii	c vii. Id.	ix	v	vii	ix	viii
ii	d vi. Id.	x	ix	viii	x	ix
	e v. Id. Walin Br.	xi	xi	ix	xii	x
x	f iiii. Id.	xii	xiii	x	xiiii	xi
	g iii. Id.	xiii	xv	xi	xvi	xii
xviii	A Zeid. Id.	xiiii	xvii	xii	xviii	xiii
viii	b Idus.	xv	xix	xiii	xx	xiiii
	c xvii. kl. Junii.	xvi	xxi	xiiii	xxii	xv
xv	d xvi. kl.	xvii	iiii. reg. i	xv	iiii. re. ii.	xvi
iiii	e xv. kl.	xviii	iii	xvi	iiii	i. Cor. i.
	f xiiii kl.	xix	v	xvii	vi	ii
xii	g xiii. kl.	xx	vii	xviii	viii	iii
x	A xii. kl. Heline.	xxi	ix	xix	x	iiii
	b xi. kl.	xxii	xi	xx	xii	v
ix	c x. kl.	xxiii	xiii	xxi	xiiii	vi
	d ix. kl.	xxiiii	xv	xxii	xvi	vii
xviii	e viii. kl.	xxv	xvii	xxiii	xviii	viii
vi	f vii. kl.	xxvi	xix	xxiiii	xx	ix
	g vi. kl	xxvii	xxi	xxv	xxii	x
xvii	A v. kl.	xxviii	xxiii	xxvi	xxiiii	xi
iii	b iiii. kl.	xxix	xxv	xxvii	xxv	xii
	c iii. kl.	xxx	i. Esd. i.	xxviii	i. Esd. iii	xiii
xi	d Zeid. kl.	xxx	iii	Mark. i.	iiii	xiiii

¶ June hath.xxx.dayes.

		Morning prayer.		Euening prayer.	
		¶ Psalmes.			
		i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
	e Kalend.	i	i.esd.iiii	Mar. ii.	i. Esd.v.	i. Cor.xv.
xix	f iiii. No.	ii	vi	iii	vi	xvi
viii	g iii. No.	iii	vii	iiii	vii	ii. Cor. i.
xvi	A Nonas. No.	iiii	viii	v	viii	ii
v	b Nonas.	v	ix	vi	x	iii
	c viii. Id.	vi	ii.Esd. i	vii	ii.esd. iii	iiii
xiii	d vii. Id.	vii	iiii	viii	v	v
ii	e vi. Id.	viii	vi	ix	viii	vi
	f v. Id. Edmond.	ix	ix	x	xiii	vii
x	g iiii. Id.	x	Hester.i	xi	Heste.ii.	viii
	A iii. Id. Barnabe.	xi	iii	Act.xiiii	iiii	Actes.xv.
xviii	b Nid. Id.	xii	v	Mar.xii	vi	i. Cor.ix.
vii	c Idus. Sol in Can.	xiii	vii	xiii	viii	x
	d xviii. kl. July.	xiiii	ix	xiiii	Job. i	xi
xv	e xvii. kl.	xv	Job. ii	xv	iii	xii
iiii	f xvi. kl.	xvi	iiii	xvi	v	xiii
	g xv. kl. Term begi.	xvii	vi	Luke. i	vii	Galath.i.
xii	A xiiii. kl.	xviii	viii	ii	ix	ii
	b xiii. kl.	xix	x	iii	xi	iii
	c xii. kl.	xx	xii	iiii	xiii	iiii
ix	d xi. kl. Edward kig	xxi	xiiii	v	xv	v
	e x. kl.	xxii	xvi	vi	xvi xviii	vi
xvii	f ix. kl.	xxiii	xix	vii	xx	Epheli .i.
vi	g viii. kl. John Bap.	xxiiii	Mal.iii.	Mat.iii	Mal.iiii	mat.xiiii.
	A vii. kl.	xxv	Job.xxi.	Lu.viii.	Job.xxii	Ephes.ii.
xiiii	b vi. kl.	xxvi	xxiii	ix	xxiiii xxv	iii
iii	c v. kl.	xxvii	26 27	x	xxviii	iiii
	d iiii. kl.	xxviii	xxix	xi	xxx	v
xi	e iii. kl. Peter apo.	xxix	xxxi	Acte.iii.	xxxii	Actes. iiii
	f Nno. kl.	xxx	xxxiii	Luk.xii	xxxiiii	Ephes.vi.

July hath.xxxi. dayes.

			Mozning prater.		Euening prayer.	
			Plalmes.			
			i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson
xix	g Kalend.	i	Iob. xxxb	Luk. xiii	Iob xxxbi	Philip. i
bviii	A bi. No. Visitacion	ii	xxxbvii	xiiii	xxxbviii	ii
	b v. No. of our lady	iii	xxxix	xb	xl	iii
xbi	c iiii. No.	iiii	xli	xbi	xlii	iiii
b	d iii. No.	b	Bzoue. i	xbii	Bzou. ii.	Colloss. i
	e Bzid. No. Vernicle	bi	iii	xbiii	iiii	ii
xvii	f Nonas, Dog dayes.	bii	b	xix	bi	iii
ii	g viii. Id.	biii	bii.	xx	biii	iiii
	A vii. Id.	ix	ix	xxi	x	i. Thes. i
x	b vi. Id.	x	xi	xxii	xii	ii
	c v. Id.	xi	xiii	xxiii	xiiii	iii
xbiii	d iiii. Id.	xii	xb	xxiiii	xbi	iiii
bii	e iii. Id.	xiii	xbii	John. i.	xbiii	b
	f Bzid. Id. Sol in Leo	xiiii	xix	ii	xx	ii. thess. i
xi	g Idus. Margarete.	xb	xxi	iii	xxii	ii
viii	A xvii. kl. August.	xbi	xxiii	iiii	xxiiii	iii
	b xvi. kl.	xbii	xxb	b	xxbi	i. Tim. i
xii	c xv. kl.	xbiii	xxbii	bi	xxbiii	ii. iii
i	d xiiii kl.	xix	xxix	bii	xxx	iiii
	e xiii. kl.	xx	xxxi	biii	Eccles. i.	b
ix	f xii. kl.	xxi	Eccle. ii.	ix	iii	bi
	g xi. kl. Mary mag.	xxii	iiii	x	b	ii. timo. i
xbii	A x. kl.	xxiii	bi	xi	bii	ii
bi	b ix. kl.	xxiiii	biii	xii	ix	iii
	c viii. kl. James apo.	xxb	x	xiii	xi	iiii
xiiii	d vii. kl.	xxbi	xii	xiiii	Jerem. i	Titus. i.
iii	e vi. kl. Mit. slepers	xxbii	Jere. ii.	xb	iii	ii. iii
	f v. kl.	xxbiii	iiii	xbi	b	Phile. i.
xi	g iiii. kl.	xxix	bi.	xbii	bii	Hebze. i.
	A iii. kl.	xxx	biii	xbiii	ix	ii
xix	b Bzid kl.	xxx	x	xix	xi	iii

August hath .xxxi. dayes.

			Morning prayer.		Euening prayer.	
			Psalmes.			
			i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
viii	c	Kalend. Lammas	i	Jere. xli	Joh. xx.	Jer. xlii	Hebr. iii
xvi	d	iiii. No.	ii	xliii	xxi	xlv	v
v	e	iii. No.	iii	xlvi	Actes. i.	xlvii	vi
	f	Prid. No.	iiii	xlviii	ii	xlix	vii
xiii	g	Nonas.	v	xx	iii	xxi	viii
ii	A	viii. Id.	vi	xxii	iiii	xxiii	ix
	b	vii. Id.	vii	xxiiii	v	xxv	x
x	c	vi. Id.	viii	xxvi	vi	xxvii	xi
	d	v. Id.	ix	xxviii	vii	xxix	xii
xviii	e	iiii. Id. S. Laurence	x	xxx	viii	xxxi	xiii
vii	f	iii. Id.	xi	xxxii	ix	xxxiii	Jacobi. i.
	g	Prid. Id.	xii	xxxiiii	x	xxxv	ii
xv	A	Idus.	xiii	xxxvi	xi	xxxvii	iii
iiii	b	xix. kl. Septēbris.	xiiii	xxxviii	xii	xxxix	iiii
	c	xviii. kl. Assūp. mary	xv	xl	xiii	xli	v
xii	d	xvii. kl. Bol in Virg.	xvi	xlii	xiiii	xliii	i. Petri. i.
i	e	xvi. kl.	xvii	xliiii	xv	xlv. xlvi.	ii
	f	xv. kl.	xviii	xlvii	xvi	xlviii	iii
ix	g	xiiii. kl.	xix	xlix	xvii	l	iiii
	A	xiii. kl.	xx	li	xviii	lii	v
xvii	b	xii. kl. Barnard.	xxi	Lamē. i.	xix	Lamē. ii	ii. Petr. i.
vi	c	xi. kl.	xxii	iii	xx	iiii	ii
	d	x. kl.	xxiii	v	xxi	Ezech. ii	iii
xiiii	e	ix. kl. Bartho. ap.	xxiiii	Ezec. iii.	xxii	vi	i. John. i.
iii	f	viii. kl.	xxv	viii	xxiii	xvii	ii
	g	vii. kl.	xxvi	xviii	xxiiii	xviii	iii
xi	A	vi. kl.	xxvii	xxxi	xxv	xxxiii	iiii
	b	v. kl. Augustine.	xxviii	Dane. i	xxvi	Dan. ii	v
xix	c	iiii. kl.	xxix	iii	xxvii	iiii	ii. iii. Joh.
viii	d	iii. kl.	xxx	v	xxviii	vi	Jude. i.
	e	Prid. kl.	xxxi	vii	Math. i.	viii	Roma. i.

¶ September hath xxx. dayes.

		Mozning pzaier.		Euening pzaier.	
	¶ Psalmes.				
		i. Lection.	ii. Lectiõ.	i. Lection.	ii. Lection
f Kalend.	i	Dani. ix	Math. ii	Danie. x	Roma. ii
g iiii No.	ii	xi	iii	xii	iii
A iii No.	iii	xiii	iiii	xiiii	iiii
b Pzid. No.	iiii	Ozee. i	v	Oze. ii. iii	v
c Nonas. Mog da. end	v	iiii	vi	v. vi	vi
d viii Id.	vi	vii	vii	viii	vii
e vii Id.	vii	ix	viii	x	viii
f vi Id. Nati. mary.	viii	xi	ix	xii	ix
g v Id.	ix	xiii	x	xiiii	x
A iiii Id.	x	Joel. i	xi	Joel. ii	xi
b iii Id.	xi	iii.	xii	Amos. i	xii
c Pzid. Id.	xii	Amos. ii	xiii	iii	xiii
d Idus.	xiii	iiii	xiiii	v	xiiii
e xviii kl. Octobze.	xiiii	vi	xv	vii	xv
f xvii kl.	xv	viii	xvi	ix	xvi
g xvi kl.	xvi	Abdias. i	xvii	Jonas. i	i. cozin. i.
A xv kl.	xvii	Joh. ii. iii	xviii	iiii	ii
b xiiii kl.	xviii	Miche. i.	xix	Miche. ii	iii
c xiii kl.	xix	iii	xx	iiii	iiii
d xii kl.	xx	v	xxi	vi	v
e xi kl. S. Mathew	xxi	vii	xxii	Naum. i.	vi
f x kl	xxii	Naum. ii	xxiii	iii	vii
g ix kl.	xxiii	Abacuc. i	xxiiii	Abacu. ii	viii
A viii kl.	xxiiii	iii	xxv	Sopho. i	ix
b vii kl.	xxv	Soph. ii	xxvi	iii	x
c vi kl.	xxvi	Agge. i	xxvii	Agge. ii	xi
d v kl.	xxvii	zacha. i	xxviii	zac. ii. iii.	xii
e iiii kl.	xxviii	iiii. v.	Mark. i.	vi	xiii
f iii kl. S. Michael	xxix	vii	ii	viii	xiiii
g Pzid. Kl. Hierome	xxx	ix	iii	x	xv

¶ Octobre hath.xxxi.dayes.

			Mozning pzaier.		Euening pzayer.	
		¶ Plaimes				
			ii. Lesson	ii. Lesso.	i. Lesson.	ii. Lesson
xvi	A Kalend.	i	zacha.xi.	Mar.iiii	zacha.xii.	i.coz.xvi.
ō	b vi No.	ii	xiii	v	xiiii	ii. Coz. i.
xiiii	c v No.	iii	Malac.i	vi	Malac.ii	ii
ii	d iiii No. Fayth.	iiii	iii	vii	iiii	iii
	e iii No.	v	Tobi. i.	viii	Tobi. ii	iiii
f	f Wzid. No.	vi	iii	ix	iiii	v
	g Nonas.	vii	v	x	vi	vi
xviii	A viii Id.	viii	vii	xi	viii	vii
vii	b vii Id. Terme begin	ix	ix	xii	x	viii
	c vi Id.	x	xi	xiii	xii	ix
xv	d v Id.	xi	xiii	xiiii	xiii	x
iii	e iiii Id.	xii	Judith.i	xv	Judit. ii.	xi
	f iii Id. Edward.	xiii	iii.	xvi	iiii	xii
xii	g Wzid. Id. Sol in scoz.	xiiii	v	Luk.di.i	vi	xiii
i	A Idus.	xv	vii	di.i	viii	Galat. i.
	b xvii kl. Nouembze.	xvi	ix	ii	x	ii
ō	c xvi kl.	xvii	xi	iii	xii	iii
	d xv kl. Luke euāge	xviii	xiii	iiii	xiiii	iiii
xvi	e xiiii kl.	xix	xv	v	xvi	v
vi	f xiii kl.	xx	Sapie.i.	vi	Sapie. ii	vi
	g xii kl.	xxi	iii	vii	iii	Ephes. i
xiiii	A xi kl.	xxii	v	viii	vi	ii
iii	b x kl	xxiii	vii	ix	viii	iii
	c ix kl.	xxiiii	ix	x	x	iiii
xi	d viii kl. Chzispine	xxv	xi	xi	xii	v
	e vii kl.	xxvi	xiii	xii	xiiii	vi
xix	f vi kl.	xxvii	xv.	xiii	xvi	Philip. i
viii	g v kl. Simō & Iude	xxviii	xvii	xiiii	xviii	ii
	A iiii kl.	xxix	xix	xv	Eccles. i	iii
xvi	b iii kl.	xxx	Eccles.ii	xvi	iii	iiii
v	c Wzin Kl.	xxxi	iiii	xvii	v	Colloss.i.

ℂ Nouembre hath. xxx. dayes.

			Morning prayer.		Euening prayer.	
		ℂ Psalmes.				
			i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesso.
	d	Kalend. All saincts.	i	Sap. iii	heb. xi. xii	Sapie. v	Apoc. xix
xiiii	e	iiii No.	ii	Eccl. vii	Lu. xviii	Eccle. vii	Collo. iii
ii	f	iii No.	iii	viii	xix	ix	iii
	g	Vigil. No.	iiii	x	xx	xi	iiii
x	A	Nonas.	v	xii	xxi	xiii	i. Thessa. i
	b	viii Id. Leonard	vi	xiiii	xxii	xv	ii
xviii	c	vii Id.	vii	xvi	xxiii	xvii	iii
vii	d	vi Id.	viii	xviii	xxiiii	xix	iiii
	e	v Id.	ix	xx	John. i	xxi	v
xv	f	iiii Id.	x	xxii	ii	xxiii	ii. Thess. i
iiii	g	iii Id. Martin.	xi	xxiiii	iii	xxv	ii
	A	Vigil. Id.	xii	xxvi	iiii	xxvii	iii
xii	b	Idus. Sol in sagit.	xiii	xxviii	v	xxix	i. Tim. i.
	c	xviii kl. Decembre.	xiiii	xxx	vi	xxxi	ii. iii
	d	xvii kl.	xv	xxxii	vii	xxxiii	iiii
x	e	xvi kl.	xvi	xxxiiii	viii	xxxv	v
	f	xv kl.	xvii	xxxvi	ix	xxxvii	vi
xvii	g	xiiii kl.	xviii	xxxviii	x	xxxix	ii. Timo. i
vi	A	xiii kl.	xix	xl	xi	xli	ii
	b	xii kl.	xx	xlii	xii	xliii	iii
xviii	c	xi kl.	xxi	xliiii	xiii	xlv	iiii
iii	d	x kl.	xxii	xlvi	xiiii	xlvii	Titus. i.
	e	ix kl. S. Clement.	xxiii	xlviii	xv	xlix	ii. iii
xi	f	viii kl.	xxiiii	l	xvi	li	Philem.
	g	vii kl Katherine.	xxv	Baru. i	xvii	Baru. ii	Hebre. i.
xix	A	vi kl.	xxvi	iii	xviii	iiii	ii
viii	b	v kl.	xxvii	v	xix	vi	iii
	c	iiii kl.	xxviii	Esaye. i	xx	Esay. ii.	iiii
xvi	d	iii kl.	xxix	iii	xxi	iiii	v
v	e	Vigil. Kl.	xxx	v	Actes. i.	vi	vi

¶ December hath .xxxi. dayes.

		Morning prayer.		Euening prayer.	
	¶ Psalmes.				
		i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesso.
f Kalend.	i	Esai. vii	Actes. ii	Esai. viii	Heb. vii
g iiii No.	ii	ix	iii	x	viii
A iii No.	iii	xi	iiii	xii	ix
b Nonas. No.	iiii	xiii	v	xiiii	x
c Nonas. Nicolas.	v	xv	vi	xvi	xi
d viii Id.	vi	xvii	vii	xviii	xii
e vii Id. Concep. ma.	vii	xix	viii	xx. xi	xiii
f vi Id.	viii	xxii	viiii	xxiii	James. i
g v Id.	ix	xxiiii	ix	xxv	ii
A iiii Id.	x	xxvi	x	xxvii	iii
b iii Id.	xi	xxviii	xi	xxix	iiii
c Nonas. Id. Solin cap.	xii	xxx	xii	xxxi	v
d Idus. Lucie.	xiii	xxxii	xiii	xxxiii	i. Petr. i.
e xix Kl. January.	xiiii	xxxiiii	xiiii	xxxv	ii
f xviii kl.	xv	xxxvi	xv	xxxvii	iii
g xvii kl.	xvi	xxxviii	xvi	xxxix	iiii
A xvi kl.	xvii	xl	xvii	xli	v
b xv kl.	xviii	xlii	xviii	xliii	ii. Pet. i.
c xiiii kl.	xix	xliiii	xix	xlv	ii
d xiii kl.	xx	xlvi	xx	xlvii	iii
e xii kl. Thomas ap.	xxi	xlviii	xxi	xl'x	i. John. i
f xi kl.	xxii	l	xxii	li	ii
g x kl.	xxiii	lii	xxiii	liii	iii
A ix kl.	xxiiii	liiii	xxiiii	lv	iiii
b viii kl. Christmas.	xxv	Esai. ix.	Luke. ii	Esai. vii	Titu. iii
c vii kl. S. Steuen.	xxvi	lvi	act. vi. vii	lvii	Actes. vi
d vi kl. S. John mā.	xxvii	lviii	Apoca. i	lix	Apoc. xxii
e v kl. Innocentes	xxviii	Jer. xxxi	Acte. xxv	lx	i. John. v
f iiii kl.	xxix	Esay. lxi	xxvi	lxii	ii. John. i
g iii kl.	xxx	lxiii	xxvii	lxiiii	iii. Joh. i
A ii kl.	xxxi	lxv	xxviii	lxvi	Jude. i

An Acte for the vniformitie of common prayer, and administracion of the Sacramentes.



Here there hath been a very Godly ordre set forth by auctoritie of Parlamēt, for common prayer and administracio of the Sacramentes, to bee vsed in the mother tongue within this Church of England, agreable to the word of god and the primatiue Church, very cōfortable to al good people, desiring to liue in Christen conuersacion, & moste profytable to the state of this Realme: vpon the which, the mercy, fauour, and blessinge of almightie God, is in no wyse so readyly & plentuously powred, as by commō prayers, due vsing of the Sacramentes, & often preaching of the gospel, with the deuocion of the hearers: And yet this notwithstanding, a great noumbre of people, in dyuerse partes of this realme, folowing theyr owne sensualitie, and lyuing, eyther without knowledge or due feare of God, doe wilfully and damnably before almightie God, absteyne and refuse to come to theyr Parishe Churches and other places, where commō prayer, administracion of the Sacramentes, & preaching of the word of God is vsed, vpon the Sundayes and other dayes, ordeyned to be holy dayes.

For reformacio hereof, be it enacted by the King our souereygne lord, with thassent of the Lordes and commons, in this present Parlament assembled, and by the auctoritie of the same, that frō, & after the feast of all Sainctes nexte comming, al & euery person, & persons, enhabiting within this Realme, or anye other the kinges Maiesties dominions, shal diligently and faythfully, (haunge no lawful or reasonable excuse to be absente) endeuoure thēselues to resorte to their Parishe Churche, or Chapell accustomed, or vpō reasonable let therof, to some vsual place, where common prayer & suche seruice of God shalbe vsed in such tyme of let,

of let, vpon euery Sunday, and other dayes, or dayned and vsed to be kept as holy daies, & then, and there to abide, orderly, & soberly, during the time of the cõmon prayer, preachinges, or other seruice of God, there to be vsed & ministred, vpon pain of punishmẽt by ỹ Censures of the church.

And for the due execucion herof, the Kinges most excellent maiestie, the Lordes temporal, and all the Commons in this presente Parlament assembled, dooeth in Goddes name, earnestly require and charge all tharchbishoppes, Bishoppes, and other Ordenaries, that they shall endeuour themselues to the vttermoste of theyr knowledges, that the due and true execuciõ herof may be had throughoute theyr Dyocesses and charges, as they will aunswere before God, for such euils and plages, wherwith almyghtye God may iustly punishe his people, for neglecting thys good and wholesome lawe.

And for their auctoritie in this behalf, be it further likewise enacted by the auctoritie aforesayde, that all and singuler thesame Archbishops, Bishops, & all other theyr officers, exercising ecclesiasticall iurisdiccion, aswel in place exempt, as not exempt, within theyr Dyocesses, shall haue full power and auctoritie by this act, to reforme, correct and punishe, by Censures of the churche, all and singuler persones whiche shall offende within anye theyr iurisdiccions or Dyocesses, after the sayd feast of al sainctes next comming: agaynst this acte and statute, anye other lawe, statute, priuiledge, libertie, or prouision heretofore made, had, or suffered, to the contrary notwithstanding.

And because there hath arisen in the vse and exercise of the foresayde common seruice in the Churche heretofore sette forth, diuerse doubtes for the fashion and maner of the ministracion of thesame, rather by the curiositie of the minister and mistakers, then of any other woorthy cause: therfore aswell for the more playn and manifest explanacion hereof, as for the more perfeccion of the sayde order of cõmon seruice, in some places where it is necessari to make thesame prayer and fashion of seruice more earneste and

fitte,

fitte to stire christian people to ỹ true honoring of almighty God: The kinges most excellent maiestie, with thassent of the lordes and Commons in this presẽt Parlament assembled, and by thauctoritie of thesame, hath caused the foresayde ordre of common seruice, entituled, The booke of common prayer, to be faithfully & godlye perused, explaned, and made fulli perfect: & by the foresaid auctoritie, hath annexed and ioyned it, so explaned and perfected to this present statute, adding also a fourme and maner of making & consecrating of Archebishops, Bishops, priestes and Deacons, to be of like force, auctoritie & value, as thesame like foresayd booke entituled, The booke of common prayer, was before: and to be accepted, receued, vsed and estemed in like sort and maner, & with thesame clauses of prouisions and exceptions, to al ententes, constructions and purposes, as by the Acte of Parlamente made in the second yere of the kinges maiesties reigne, was ordeyned, limited, expressed, and appoynted for the vniformitie of seruice, and administracion of the Sacramentes throughout the realme, vpõ such seuerall paynes, as in the sayd Act of Parlament is expressed. And the sayd former Act to stande in full force and strength, to all ententes and constructions, & to be applyed, practised, and put in vre, to, and for the establishyng of the boke of common praier, now explaned, & hereunto annexed: & also ỹ sayd fourme of making of Archbishops Bishops, priestes, and Deacons, hereunto annexed, as it was for ỹ former boke. And by thauctoritie aforesayd it is now further enacted, that yf anye maner of person, or persones, enhabiting, & being within this Realme, or any other the kynges Maiesties dominions, shall after the sayde feaste of all Sainctes, willyngly, and wittyngly, heare and bee present at any other maner, or fourme of common prayer of administracion of the Sacramentes, of makynge of ministers in the Churches, or of any other rites conteyned in the boke annexed to thys acte, then is mencioned and sette forth in the sayd boke, or that is contrary to the fourme of sundry prouisions & excepcions, conteined in the foresayde

former

former statute, and shalbe thereof conuicted, according to the lawes of this realme, before the Iustices of Assise, Iustices of Oyer, and Determiner, Iustices of peace in their Sessions, or any of them, by the verdict of twelue men, or by his, or theyr owne confession, or otherwise, shall for the first offence suffre imprisonment, for sixe monethes, without bayle, or maynprise: and for the seconde offence, beyng likewise conuicted, (as is aboue sayd,) emprisonment for one whole yere: and for the third offence, in like maner, emprisonment during hys, or theyr lyues: And for the more knowledge to be geuen hereof, and better obseruacion of this lawe: Be it enacted by the auctoritie aforesaid, that al and singuler Curates, shal vpon one Sunday euery quarter of the yere, during one whole yere nexte folowyng the foresayd feast of all Sainctes next coming, reade this present Acte in the Churche, at the tyme of the most assembly: and likewise once in euery yere folowing, at the same time, declaring vnto the people by the autoritie of the scripture, howe the mercye and goodnes of God hath in all ages been shewed to his people, in theyr necessities and extremities, by meanes of hearty and saythful prayers made to almighty god, specially where people be gathered together with one sayth and mynde, to offre vp their heartes by prayer, as the best Sacrifices that Christian menne can yelde.

).*.(

¶ The ordre where

Morning and Euenynge prayer shalbe vsed and sayde.

The Morning and Euening prayer, shalbe vsed in suche place of the Church, Chapel, or Chaūcel, and the Minister shal so turne him, as the people maye best heare. And yf there be any controuersie therin, the matter shalbe referred to the ordenarye, and he or his deputie shall appoynte the place, & the chauncels shall remayne, as they haue done in tymes past.

And here is to be noted, that the Minister at the tyme of the communion, and at all other tymes in hys ministracion, shall vse neyther Albe, Vestment, nor Cope: but beeyng Archebishop, or Bishop, he shall haue and weare a rochet: & beeing a Preiste or Deacon, he shall haue and weare a surples onelye. *At all times let thy garments be white, Eccles. 9. 8.*

¶ An ordre for Morninge prayer daylye throughoute the yeare.

At the beginning both of Morning prayer, & lykewise of Euening prayer, the Minister shall reade with a loude voyce, some one of these sentences of the scriptures that folowe. And then he shall saye that, which is written after the sayd sentences.

AT what tyme soeuer a synner doeth repente him of his synne frō the bottome of his heart: I will putte all his wickednes out of my remembraunce sayeth the Lorde. Ezechiel xviii.

I doe knowe myne owne wickednes, and my synne is alwaye agaynst me. Psal. li.

Turne thy face awaye from oure synnes (O Lorde) and blot out all oure offences. Psal. li.

A sorowfull spirite, is a sacrifice to God: despyse not (O Lorde) humble and contrite heartes. Psalm. li

Rente youre heartes, and not your garmētes, and turne to the Lorde your God: because he is gentle & mercyfull, he is pacient and of muche mercy, and suche a one that is sorye for youre afflictions. Joel. ii.

To thee O Lord God belongeth mercy and forgeuenes: for we haue gone awaye from thee, and haue not harkened

to thy boyce, wherby we might walke in thy lawes, which thou haste appoynted foz vs.

Jerem. ii Cozrecte vs, O Lozd, & yet in thy iudgement, not in thy furie, leste we should be consumed and bzought to nothing.

Math. iii Amend your lyues, foz the kingdom of God is at hande.

Luke. xv. I wyll goe to my father and saye to him: father, I haue synned agaynste heauen, and agaynste thee, I am no moze wozthy to be called thy sonne.

Psa. cxliii Entre not into iudgement with thy seruauntes, O lozd, foz no flesche is righteous in thy syghte.

1. Iohn. i. Yf we say that we haue no synne, we deceyue our selues, and there is no trueth in vs.

DEarely beloued bzethzē, the scripture moueth vs in sondzye places, to acknowledge & confesse our manifold sinnes & wickednes, & that we shoulde not dissemble noz cloke them befoze the face of almightie God oure heauenly father, but confesse them with an humble, lowely, penitent, and obedient heart: to thende that we may obtaine fozgeuenes of the same by his infinite goodnes & mercy. And although we oughte at all tymes, humbly to knowledge our sinnes befoze God: yet ought we moste chiefly so to do, when we assemble & mete together, to rendze thākes foz the great benefites that we haue receyued at his handes, to set foozth his moste wozthy pzayse, to heare his moste holy wozde, & to aske those thinges whiche be requisite and necessarie, aswell foz the body as the soule. Wherfoze I pzay and beseche you, as many as be here pzesent, to accompanie me with a pure hearte & humble voice, vnto the thzone of the heauenly grace, saying after me:

A generall confession, to bee sayde of the whole congregation after the Minister, kneelinge.

Psa. cxix. 176. ALmightie and moste mercyfull father, we haue erred and strayed from thy wayes, lyke loste shepe. We haue folowed to much the deuises & desires of our own heartes. We haue offēded against thy holy lawes. We haue lefte vndone those thinges whiche we oughte to haue done, and we haue done those thinges whiche wee

oughte

oughte not to haue done, and there is no health in vs: but thou, O Lord, haue mercy vpon vs myserable offendours. Spare thou them O God, whiche confesse theyr faultes. Restore thou them that be penitente, accordinge to thy promyses declared vnto mankynd, in Christ Jesu oure Lorde. And graunt, O most mercyful father, for his sake, that we maye hereafter lyue a godlye, righteous, and sobre lyfe, to the glory of thy holy name. Amen.

The absolucion to be pronounced by the Minister alone.

ALmightie God, the father of oure Lorde Jesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednes & lyue: & hath geuen power and commaundement to his ministers, to declare & pronoūce to his people being penitent, the absolucion and remissiō of theyr synnes: he pardoneth and absolueth all them whiche truely repent, & vnfaynedly beleue his holy gospell. Wherfore we beseche him to graunte vs true repentaunce & his holy spirite, that those thinges maye please him whiche we doe at this presente, and that the rest of our lyfe hereafter, may be pure and holy: so that at the laste we maye come to his eternall ioye, through Jesus Christe our Lorde.

The people shall aunswere. Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.

OUre father which arte in heauen, hallowed be thy name. Thy kingdome come. Thy wyll be done in earth as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynste vs. And leade vs not into temptatiō. But delyuer vs from euyll. Amen.

Then lykewyse he shall saye.

O Lorde open thou oure lippes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make spede to saue vs.

Aunswere.

O Lorde make haste to helpe vs.

Priest.

Glory bee to the father, & to the sonne, & to the holy ghoste.

As it was in the beginninge, is nowe, and euer shall be: worlde without ende. Amen.

Prayse ye the Lorde.

Then shalbe sayd or songe thys Psalme folowinge.



Come let vs singe vnto the Lord: let vs hartelye reioyce in the strength of our saluacion.

Let vs come before his presence with thankesgeuinge: and shewe oure selfe glad in him wyth Psalmes.

For the Lord is a great God: and a great kyng aboue al Goddes.

In his hande are all the corners of the earth: and the strength of the hylles is his also.

The sea is his, and he made it, and his handes prepared the drye lande.

O come, let vs worship and fall downe: and knele before the Lorde oure maker.

For he is the Lorde oure God: and we are the people of his pasture, and the shepe of his handes.

To daye yf ye wyll heare hys voyce, harden not youre heartes: as in the prouocacion, and as in the daye of temptacion in the wyldernes.

When your fathers tempted me, proued me, and sawe my workes.

Fortie yeres long was I grieued with this generacion, and sayde: it is a people that doo erre in theyr heartes, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they shoulde not entre into my reste.

Glory be to the father, & to the sonne: & to the holy ghost.

As

As it was in the beginninge, is nowe, and euer shalbe: worlde without ende. Amen.

Then shall folowe certayne Psalmes in ordre, as they be appoynted in a Table, made for that purpose: except there be proper Psalmes appoynted for that daye. And at thende of euery Psalme throughout the yeare, and lykewyse in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated.

¶ Glory be to the father, and to the sonne. &c.

Then shalbe read two Lessons distinctly with a loude voyce, that the people maye heare. The fyrst of the olde Testament, the second of the newe. Lyke as they be appoynted by the Kalender, except there be proper Lessons alligned for that daye: the Minister that readeth the Lesson, standing & turning him so, as he may best be heard of al suche as be present. And before euery Lesson, the Minister shall saye thus. The fyrst, second, thyrde, or fourth Chapiter of Genesis, or Exodus, Mathew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapiter, he shall saye.

¶ Here endeth such a Chapiter, of suche a Boke.

And (to thende the people maye the better heare) in suche places where they do sing, there shal the Lessons be song in a plaine tune, after the maner of distincte reading: & likewise the Epistle & Gospell.

After the fyrst Lesson shall folow Te deum laudamus, in English, dayly throughe the whole yeare.

WE prayse thee, O God: we knowledge thee to be the Lorde. Te deum laudamus.

All the earth doeth worshyp thee: the father euerlastinge.

To thee all Aungels crye aloude: the heauēs and all the powers therein.

To thee Cherubin & Seraphin, continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen & earth are full of the Maiestie of thy glorye.

The glorious companie of the Apostles prayse thee.

The goodly felowshyp of the Prophetes, prayse thee.

The noble armye of Martyrs, prayse thee.

The holy Church throughout al the world, doth knowledge thee.

The father of an infinite Maiestie.

Thy honourable, true, and onely sonne.

Iohn. 14. 26. Also the holy ghost, the comforter.

Thou art the kynge of glory, O Christe.

Thou art the euerlastinge sonne of the father.

When thou tokest vpon thee to delyuer mā, thou diddest not abhorre the vyrgins wombe.

Whē thou hadst ouercomed the sharpenes of death, thou didst open the kingdom of heauen to all beleuers.

Thou sittest on the righte hande of God, in the glory of the father.

We beleue that thou shalt come to be our iudge.

We therfore praye thee, helpe thy seruauntes, whō thou hast redemed with thy precious bloud.

Make them to be numbred with thy Sainctes in glory euerlastinge.

O Lorde saue thy people: and blesse thyne heritage.

Gouerne them and lyfte them vp for euer.

Daye by daye we magnifye thee.

And we worshyp thy name euer worlde without ende.

Vouchsafe, O Lord, to kepe vs this daye without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lorde, let thy mercy lighten vpon vs: as our trust is in thee.

Psa. 25. O lord, in thee haue I trusted: let me neuer be confounded.

Of this canticle, Benedicite omnia opera domini domino.

Benedicite. Pſa. 148. O All ye worckes of the Lorde, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye Aungels of the Lord, blesse ye the Lord: prayse ye him and magnifye him for euer.

O ye heauens, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye waters that be aboue the fyrmament, blesse ye the Lord: prayse him and magnifye him for euer.

O all ye powers of the Lord, blesse ye the Lorde: prayse him and magnifye him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him and magnifye him for euer.

O ye starres of heauen, blesse ye the Lorde: prayse him and

and magnifye him for euer.

O ye showres and dewe, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye windes of God, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye fyre and heate, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye winter and ſummer, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye froſte and colde, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye Ile and snowe, bleſſe ye the Lorde: praiſe him and magnifye him for euer.

O ye nightes and dayes, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye light and darkenes, bleſſe ye the Lorde: praiſe him and magnifye him for euer.

O ye lightninges and cloudes, bleſſe ye the Lorde: praiſe him and magnifye him for euer.

O let the earthe bleſſe the Lorde: yea, let it prayſe him and magnifie him for euer.

O ye Mountaines and hilles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O al ye grene thinges vpon the earth, bleſſe ye the Lord: prayſe him and magnifye him for euer.

O ye welles, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye Seas and floudes, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye beaſtes and cattell, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye childzen of men, bleſſe ye the Lozd: prayſe hym and magnifye hym foz euer.

O let Iſrael bleſſe the Lozd: prayſe hym and magnifye hym foz euer.

O ye Prieſtes of the Lozd, bleſſe ye the Lozd: prayſe him and magnifye him foz euer.

O ye ſeruauntes of the Lozd, bleſſe ye the Lozde: prayſe him and magnifye him foz euer.

O ye ſpirites and ſoules of the ryghteous, bleſſe ye the Lozd: prayſe him and magnifye him foz euer.

O ye holy and humble men of heart, bleſſe ye the Lozde: prayſe him and magnifye him foz euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lozde: prayſe him and magnifye him foz euer.

Glozy be to the father, and to the ſonne: and to the. ꝛc.
As it was in the beginning, is now, and euer. ꝛc.

And after the ſecond Lection, ſhalbe ſled and ſayde,
Benedictus, in Engliſhe as foloweth.

Benedictus.

BLeſſed be the Lozde God of Iſrael: foz he hath viſited and redemed his people.

And hath rayſed vp a myghtye ſaluacion foz vs: in the houſe of his ſeruaunt Dauid.

As he ſpake by the mouthe of his holye Pzophetes: which haue been ſence the wozld began.

That we ſhoulde be ſaued from our enemies: and from the handes of all that hate vs.

To perfourme the mercye pzomiſed to our fozefathers: and to remembze his holye couenaunt.

To perfourme the othe whiche he ſware to our fozefather Abzaham: that he would geue vs.

That we beyng deliuered out of the handes of our enemies: myght ſerue hym without feare.

In holines and righteouſnes befoze him: all the dayes of our lyfe.

And thou child ſhalt be called the pzophete of the higheſt: foz thou ſhalte goe befoze the face of the Lozde, to pzepare hys wayes.

To geue knowledge of ſaluacion vnto his people: for the remiſſion of theyr ſinnes.

Through the tender mercy of our God: wherby the daye ſpring, from an high hath viſited vs.

To geue light to them that ſitte in darkenes, and in the ſhadowe of deathe: and to guyde our fete into the waye of peace.

Glory be to the father, and to the ſonne: and to. ℞c.

As it was in the beginnyng, is nowe and euer. ℞c.

Or els this Pſalme. 100.

Jubilate deo. pſa. c

O Be ioyfull in the Lorde (all ye landes:) ſerue the Lorde with gladnes, and come before hys preſence with a ſong.

Be ye ſure that the Lorde he is God: it is he that hath made vs, and not we our ſelues, we are his people, and the ſhepe of his paſture.

O goe your waye into hys gates with thankeſgeuing, and into his courtes with prayſe: be thankefull vnto hym, and ſpeake good of his name.

For the Lord is gracious, his mercy is euerlaſting: and hys trueth endureth from generacion to generacion.

Glory be to the father, ℞ to the ſonne: ℞ to the holy goſt.

As it was in the beginning, is nowe, and euer ſhall be: world without end. Amen.

Then ſhalbe ſayd the Crede, by the Miniſter and the people, ſtandyng.



I Beleue in god the father almightie, maker of heauen and earth. And in Jeſus Chryſte hys onely ſonne our Lorde. Whiche was conceyued by the holy goſt, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucifyed, dead and buried, he deſcended into hell. The thyrde day he roſe again from the dead. He aſcended into heauen, and ſitteth on the right hand of God the father almighty. From thence ſhall he come to iudge the quicke ℞ the dead. I beleue in the holye goſt: The holye Catholike Churche. The communion of Sainctes. The forgeuenes of ſinnes.

The

The resurreccion of the bodye. And the lyfe euerlastyng. Amen.

¶ And after that, these prayers folowing, aswel at Euening prayer, as at Morning prayer: all deuoutelye kneelyng. The Minister first pronouncynge with a loude voyce.

The Lorde be with you.

Answere.

And with thy spirite.

The Minister.

¶ Let vs pray.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Then the Minister, Clerkes and people, shall saye the Lordes prayer in English, with a loude voyce.

¶ Our father whiche art in heauen. &c.

Then the Minister standing vp, shall saye.

O Lorde shew thy mercy vpon vs.

Answere.

And graunt vs thy saluacion.

Wyselle.

O Lorde saue the kyng.

Answere.

And mercifully heare vs, when we call vpon thee.

Wyselle.

Indue thy ministers with righteousnes.

Answere.

And make thy chosen people ioyfull.

Wyselle.

O Lord saue thy people.

Answere.

And blesse thyne enheritaunce.

Wyselle.

Geue peace in our time, O Lorde.

Answere.

Because there is none other that fighteth for vs, but only thou O God.

Wyselle.

O God, make cleane our heartes within vs.

Answere.

Aunſwere.

And take not thyne holy ſpyrite from vs.

Then ſhal folowe three Collectes. The fyrſt of the day, which ſhalbe thelame that is appointed at the Cõmunion. The ſecõd for peace. The thyrde for grace to lyue well. And the two laſte Collectes ſhall neuer alter, but dayly be ſayd at Morninge prayer, throughout all the yeare as foloweth.

The ſeconde Collecte for Peace.

 God, whiche arte aucthour of peace, and louer of concorde, in knowledge of whom ſtandeth oure eternall life, whoſe ſeruice is perfect freedom: defende vs thy humble ſeruauntes, in all aſſaultes of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries: through the might of Jeſu Chriſt oure Lorde. Amen.

The thyrde Collecte for grace.

 Lorde our heauenly father, almightie and euerlaſting God, whiche haſte ſafely brought vs to the beginninge of this daye: defende vs in theſame with thy mightie power, and graunte that this daye we fall into no ſynne, neyther runne into any kynde of daunger: but that all oure doynges maye bee ordered by thy gouernaunce, to doe alwayes that is righteous in thy ſyghte: throughe Jeſus Chriſte oure Lorde. Amen.

):(

¶An ordre for Euenynge

prayer throughout the yeare.

The Prieste shall saye.

¶Oure father whiche arte. &c.

Then lykewyse he shall saye.

O Lorde open thou oure lippes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Prieste.

O God make spede to saue vs.

Aunswere.

Lord make haste to helpe vs.

Prieste.

Glory be to the father, & to the sonne, & to the holy ghoste.

As it was in the beginninge, is nowe, and euer shalbe: worlde without ende. Amen.

Prayse ye the Lorde.

Then Psalmes in ordre as they bee appoynted in the Table for Psalmes, excepte there bee proper Psalmes appoynted for that daye. Then a Lesson of the olde Testamente as is appoynted lykewyse in the Kalender, except there be proper Lessons appoynted for that day. After that, Magnificat, in Englishe as followeth.

Magnificat.

MY soule doeth magnifye the Lorde: and my spyryte hath reioyced in God my Sauioure.

For he hath regarded the lowelynes of his hãdmayden:

For behold from henceforth, al generacions shal call me blessed.

For he that is mightie, hath magnifyed me: and holye is his name.

And his mercye is on them that feare him: throughoute all generacions.

He hath shewed strength with his arme: he hath scattered the proude, in the ymaginacion of theyr heartes.

He hath putte downe the mightie from their seate: and hath exalted the humble and meke.

He hath fylled the hungrye with good thinges: and the riche

riche he hath sente emptye awaye.

He remembringe his mercy, hath holpen his seruaunte Israel: as he promysed to our forefathers, Abraham and his seede for euer.

Glory be to the father, & to the sonne: & to the holy ghost.

As it was in the beginninge, is nowe, and euer shalbe: worlde without ende. Amen.

Or els this Psalme. Cantate domino. psa. xcviii



Synge vnto the Lorde a newe songe: for he hath done merueylous thinges.

With his owne right hand, and with his holye arme: hath he gotten him selfe the victorye.

The Lorde declared his saluacion: his righteousnesse hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and trueth towarde the house of Israel: and al the endes of the worlde haue seen the saluacion of our God.

Shew your selues ioyfull vnto the Lorde al ye landes: synge, reioyce and geue thankes.

Prayse the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgeuinge.

With trompettes also and shawmes: O shewe youre selues ioyefull before the Lorde the kynge.

Lette the sea make a noyse and all that therein is: the rounde worlde, and they that dwell therein.

Let the floudes clappe their handes, and let the hylles be ioyful together before the Lord: for he is come to iudge the earth.

With righteousnes shal he iudge the worlde: and the people with equitie.

Glory be to the father. &c. As it was in the. &c.

Then a Lesson of the new Testament. And after that (Nunc dimittis) in Englishe, as foloweth.

Luke. 2. 29. c



Orde, nowe lettest thou thy seruaunte departe in peace: accordinge to thy worde.

For myne eyes haue seen: thy saluacion.

Which thou hast prepared: before the face of al people.

To

To be a lighte to lighten the Gentyles: and to be the glorye of thy people Israel.

Glory be to the father, and to the sonne: and. &c.

As it was in the beginning, and is nowe. &c. Amen.

Or els this Psalme.

Deus misereatur. psal. lxvii.



GOd be mercyful vnto vs, and blesse vs: and shew vs the light of his countenaunce, and bee mercyfull vnto vs.

That thy way may be knowen vpon earth: thy saunge health amonge all nacions.

Let the people prayse thee O God: yea let all the people prayse thee.

O let the nacions reioyce and be gladde: for thou shalte iudge the folke righteously e, and gouerne the nacions vpõ earth.

Lette the people prayse thee O God: lette all the people prayse thee.

Then shal the earth bring foorth her increase: and God, euen our owne God shall geue vs his blessinge.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the beginning, is nowe, and euer. &c.

Then shall folowe the Crede, with other prayers as is before appoynted at Morninge prayer after Benedictus. And with three Collectes: fyrst of the daye: the seconde of peace: thyrde for ayde agaynste all perilles, as hereafter followeth. which two last Collectes shall be dayly sayde at Eueninge prayer without alteracion.

The seconde Collect at Euening prayer.



GOd, from whom al holy desyres, al good counsayles, and all iuste workes doe procede: geue vnto thy seruantes that peace, which the world cannot geue: that both our heartes may be sette to obeye thy commaundementes, and also that by thee, we beinge defended from the feare of oure enemies, maye passe our tyme in reste and quietnes, through the merites of Iesus Christ our Sauiour. Amen.

The thyrde Collecte, for ayde agaynst all perilles.

Lyghten

LIghten our darkenes we beseche thee, O Lord, & by thy great mercy, defend vs from al perilles and daungers of this nighte, for the loue of thy onelye sonne our Sauiour Iesus Christe. Amen.

In the feastes of Christmas, the Epiphanie, saincte Mathie, Easter, Thassencion, Pentecost, Saincte John Baptist, Saincte James, Saincte Bartholomew: Saincte Mathew, Saincte Simon and Jude, Saincte Andrew, and Trinitie Sundaye: shalbe songe or sayde immediatly after Benedictus, this confession of oure Christen fayth.

Quicunque vult.

WHosoeuer wil be saued: before al thinges it is necessarye that he holde the catholyke fayth.

Athanasius Creed.

Which fayth except euery one do kepe holy and vndefyled: without doubte he shall perishe euerlastinglye.

And the catholike fayth is this: that wee worshippe one God in Trinitie, and Trinitie in vnitie.

Neyther confoundinge the persons: nor deuydinge the substaunce.

For there is one person of the father, another of the sõne: and another of the holy ghoste.

But the Godhead of the father, of the sonne, and of the holy ghost is al one: the glori equal, the maiestie coeternal.

Suche as the father is, such is the sonne: and such is the holy ghoste.

The father vncreate, the sonne vncreate: and the holye ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternal: and the holy goste eternall.

And yet they are not three eternalles: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So lykewise the father is almighty, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So

So the father is God, the sonne is God: and the holye ghoste is God.

And yet are they not three Goddes: but one God.

So lyke wyse the father is Lorde, the sonne Lorde: and the holy ghoste Lorde.

And yet not three Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge euery person by himself, to be god and Lord.

So are we forbidden by the Catholike religion: to saye there be three Goddes or three Lordes.

The father is made of none: neither created nor begotte.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father and of the sonne: neyther made, nor created, nor begotten, but procedinge.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this Trinitie, none is afore or after other: none is greater, nor lesse then another.

But the whole three persons: be coeternal together and coequall.

So that in all thynges, as is aforesayde: the vnitie in Trinitie, and the Trinitie in vnitie, is to be worshipped.

He therefore that wyll be saued: muste thus thinke of the Trinitie.

Furthermore, it is necessarye to euerlastinge saluacion: that he also beleue rightely in the incarnacion of our Lord Jesu Christe.

For the righte fayth is, that we beleue and confesse: that our Lord Jesus Christ, the sonne of God, is god and man.

God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfecte God, and perfecte man: of a reasonable soule: and humayne flesche subsistinge.

Equall to the father as touchinge his Godhead: and inferioure to the father, touchinge his manhode.

Who althoughe he bee God and man: yet he is not two, but one Chriſt.

One, not by conuerſion of the Godhead into fleſche: but by takinge of the manhode into God.

One altogether, not by confuſion of ſubſtaunce: but by vnitie of perſon.

For as the reaſonable ſoule and fleſche is one man: ſo God and man is one Chriſt.

Who ſuffred for oure ſaluacion: deſcended into hell, roſe agayne the thyrde daye from the dead.

He aſcended into heauen, he ſytteth on the righte hand of the father, God almightye: from whence he ſhall come to iudge the quicke and the dead.

At whoſe comming al men ſhall ryſe agayne with their bodies: and ſhal geue accoumpt for theyr owne workes.

And they that haue done good, ſhal goe into life euerlaſting: and they that haue done euill, into euerlaſting fyre.

This is the Catholike faith: which except a man beleue faythfully, he can not be ſaued.

Glorye bee to the father, and to the ſonne: and to the holy ghoſte.

As it was in the beginninge, is nowe, and euer ſhal be: worlde without ende. Amen.

¶ Thus endeth the order of Morninge and Eueninge prayer, throughe the whole yeare.

(.·.)

¶ Here foloweth the Letany to be vsed vpon Sundayes, wednesdayes, and Frydayes, and at other tymes, when it shall be commaunded by the Ordenarye.



O God the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen: haue mercye vpon vs myserable synners.

O God the sõne, redemer of the worlde: haue mercy vpon vs miserable synners.

O God the sonne, redemer of the worlde: haue mercy vpon vs myserable synners.

O God the holy gost, proceding from the father and the sonne: haue mercy vpon vs miserable synners.

O God the holy gost, proceding from the father and the sonne: haue mercy vpon vs miserable synners.

O holye, blessed, and glorious Trinitie, three persons, & one God: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persons, and one God: haue mercy vpon vs miserable synners.

Remembre not Lorde oure offences, nor the offences of oure forefathers, neyther take thou vengeaunce of oure synnes: spare vs good Lorde, spare thy people whom thou haste redemed with thy moste precious bloud, and bee not angry with vs for euer.

Spare vs good Lorde.

From all euyll and mischiefe, from synne, frõ the craftes and assaultes of the deuyl, from thy wrath, and from euerlastinge damnacion.

Good Lorde delyuer vs.

From al blyndnesse of hearte, from pryde, vayne glorye and hipocrisye, from enuie, hatered and malice, and all vncharitablenes.

Good Lorde delyuer vs.

From fornicacion and al other deadly synne, and from al the deceytes of the worlde, the flesshe and the deuyl.

Good Lorde delyuer vs.

From

From lightninges & tempestes, from plage, pestilẽce & famine, from battayle & murther, and from sodayne death.

Good Lorde delyuer vs.

From al sedicion and priuie conspiracie, from the tyranny of the Bishop of Rome, & al his detestable enormities, from al false doctryne and heresy, from hardnesse of heart, and contempt of thy worde and commaundement.

Good Lorde delyuer vs.

By the mistery of thy holy incarnacion, by thy holy Natiuitie and Circumcision, by thy Baptisme, fastinge and temptacion.

Good Lorde delyuer vs.

By thyne agony and bloudy sweat, by thy crosse & passion, by thy precious death and burial, by thy glorious resurreccion and ascencion, & by the comming of the holy ghost.

Good Lorde delyuer vs.

In al tyme of our tribulacion, in all time of oure welth, in the houre of death, and in the daye of iudgemente.

Good Lorde delyuer vs.

We sinners doe beseche thee to heare vs (O Lorde God) and that it maye please thee to rule and gouerne thy holye churche vniuersally in the right waye.

We beseche ther to heare vs good Lorde.

That it maye please thee to kepe Edwarde the sixth thy seruaunt, our kyng and gouernour.

We beseche thee to heare vs good Lorde.

That it maye please thee to rule his hearte in thy fayth, feare and loue, that he may alwayes haue affiaũce in thee, and euer seke thy honour and glorye.

We beseche thee to heare vs good Lorde.

That it maye please thee to be his defendour and keper, geuing him the victory ouer all his enemies.

We beseche thee to heare vs good Lorde.

That it may please thee to illuminate al Bishops, Pastours, & Ministers of the Church, with true knowledge & vnderstanding of thy word: & that both by theyr preaching and lyuing, they may set it forth and shewe it accordingly.

We beseche thee to heare vs good Lorde.

That

That it may please thee to endue the Lordes of the coũsayle, and all the nobilitie, with grace, wysedome, and vnderstandinge.

We beseche thee to heare vs good Lorde.

That it maye please thee to blesse and kepe the Magistrates, geuinge thē grace to execute iustice, and to mayntayne trueth.

We beseche thee to heare vs good Lorde.

That it may please thee to blesse and kepe al thy people.

We beseche thee to heare vs good Lorde.

That it maye please thee to geue to all nacions, vnitie, peace and concorde.

We beseche thee to heare vs good Lorde.

That it maye please thee to geue vs an hearte to loue and dreade thee, and diligently to liue after thy commaundementes.

We beseche thee to heare vs good Lorde.

That it maye please thee to geue all thy people encrease of grace, to heare mekely thy worde, and to receiue it with pure affeccion, and to bring forth the fruytes of the spirite.

We beseche thee to heare vs good Lorde.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceyued.

We beseche thee to heare vs good Lorde.

That it may please thee to strengthē such as do stand, & to comfort & helpe the weake hearted, and to rayse thē vp that fall, & finally to beate downe Satan vnder our fete.

We beseche thee to heare vs good Lorde.

That it may please thee to succour, helpe and comfort, all that be in daunger, necessitie, and tribulacion.

We beseche thee to heare vs good Lorde.

That it may please thee to preserue all that trauayle by lande or by water, all women labouring of childe, all sicke persons and yonge childzen, and to shewe thy pitie vpon al prisoners and captiues.

We beseche thee to heare vs good Lorde.

That it maye please thee to defende and prouyde for the fatherles childzen and widdowes, and all that be desolate and oppressed.

We

We beseche thee to heare vs good Lorde.

That it may please thee to haue mercy vpon all menne.

We beseche thee to heare vs good Lorde.

That it may please thee to forgeue our enemies, persecutours and slaunderers, and to turne theyr heartes.

We beseche thee to heare vs good Lorde.

That it may please thee to geue and preserue to our vse, the kyndly fruites of the earth, so as in due tyme we maye enioye them.

We beseche thee to heare vs good Lorde.

That it may please thee to geue vs true repentaunce, to forgeue vs all our synnes, negligences and ignoraunces, and to endue vs with the grace of thy holye spirite, to amend our lyues according to thy holy woorde.

We beseche thee to heare vs good Lorde.

Sonne of God: we beseche thee to heare vs.

Sonne of God: we beseche thee to heare vs.

O lambe of God that takest awaye the synnes of the worlde:

Graunte vs thy peace.

O lambe of God that takest awaye the synnes of the worlde:

Haue mercy vpon vs.

O Christe heare vs.

O Christe heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father whiche arte in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill.

The versicle.

O Lorde deale not with vs after our sinnes.

The aunswere.

Neither rewarde vs after our iniquities.

¶ Let vs praye.

O God mercifull father, that despysest not the sighing of a contrite hearte, nor the desyre of such as be sorowful: mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs. And graciously heare vs, that those euils, which the craft & subtiltie of the deuill or man worketh against vs, be brought to naught, & by the prouidence of thy goodnes, they may be dispersed, ỹ we thy seruauntes being hurt by no persecucions, may euermore geue thankes vnto thee in thy holy churche, through Iesu Christ our Lorde.

O Lord aryse, helpe vs and deliuer vs for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou didst in their dayes, and in the olde time before them.

O Lorde aryse, helpe vs, and deliuer vs for thyne honor.

Glory be to the father, and to the sonne, and to the holy gost: as it was in the beginning, is nowe, and euer shalbe, world without ende. Amen.

¶ From our enemies defend vs, O Christ.

Graciously loke vpon our afflictions.

Pietifully behold the sorowes of our heart.

Mercifully forgeue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid, haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

¶ The versicle.

O Lorde let thy mercy be shewed vpon vs.

The Aunswere.

As we doe put our trust in thee.

¶ Let vs pray.

We humbly beseche thee, O father, mercifully to looke vpon our infirmities, and for the glory of thy names sake, turne from vs all those euils ỹ we most righteously haue deserued: and graunt that in all our troubles we maye put our whole trust and

confidence

confidence in thy mercye, and euermoze serue thee in holinesse and pureneſſe of liuynge, to thy honour and glozye: Thzough our only mediatour and aduocate Jesus Chzist our Lozde. Amen.

Foz rayne, yf the tyme require.



God heauēly father, which by thy sonne Jesu Chzist haste pzomysed to all them that seeke thy kingdome and the righteousneſſe therof, all thynges necessary to their bodylye sustenaunce: sende vs we beseche thee in this our necessitie, such moderate rayne and showzes, that we may receyue the fruites of the earth to our cōfozt, and to thy honour: thzough Jesus Chzist our lozd. Amen.

Foz fayze weather.



Lozd God, whiche foz the synne of manne didst once dzowne all the wozlde, excepte eight persones, and afterward of thy great mercy dydst pzomyse neuer to destroy it so againe: we humbly beseche thee, that although we foz our iniquities haue wozthely deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs suche weather whereby we maye receyue the fruites of the earth in due season, and learne both by thy punishement to amende our lyues, and foz thy clemencye to geue thee pzayse and glozye: thzough Jesus Chzist our Lozde. Amen.

In the tyme of dearth and sampne.



God heauenlye father, whose gifte it is that the rayne doeth fall, the earth is fruytefull, beastes increase, and fisches doe multiply: behold we beseche thee thaffliccions of thy people, and graūt that the scarcitie and dearth (whiche we doe nowe moste iustly suffre foz our iniquitie) may thzough thy goodnes be mercifully turned into cheapenes & plentie, foz the loue of Jesu Chziste our Lozde: to whom with thee and the holye ghoste. &c.

Oz thus.

O God mercyful father, which in the tyme of Heliseus the Prophete, dydst sodaynely turne in Samaria, great scarcitie and dearth into plentie and cheapenes, and extreme famine into abundaunce of victuall: haue pitie vpon vs, that nowe bee punisched for our synnes with lyke aduersitie, encrease the fruites of the earth by thy heauenly benediccion: And graunte, that we receyuing thy bountyfull lyberalitie, maye vse thesame to thy glorye, oure comforte, and relefe of oure nedye neyghbours: throughe Jesu Christ our Lorde. Amen.

In the tyme of warre.

Almightie God, kynge of all kynges, and gouernour of all thinges, whose power no creature is hable to resiste, to whom it belongeth iustelye to punische synners, and to bee mercyfull to thē that truely repente: saue & delyuer vs (we humbly beseche thee) from the handes of oure enemies: abate theyr pryde, alswage theyr malice, and confounde theyr deuyses, that we beeyng armed with thy defence, maye bee preserued euermore from all perilles to glorifye thee, which arte the onely geuer of all victorie: throughe the merites of thy onelye sonne Jesu Christ our Lorde.

In the tyme of any common plague, or sickenesse.

Almightie God: whiche in thy wrath in the tyme of king Dauid, dydste slea with the plague of pestilence. lx. and ten thousande, and yet remēbring thy mercy dydste saue the reste: haue pitie vpon vs miserable synners, that nowe are visited with greate sickenesse and mortalitie, that lyke as thou dydst thē commaunde thy Aungell to ceasse from punishinge: So it may nowe please thee to withdrawe from vs this plague and greuouse sickenesse: throughe Jesu Christ our Lorde.

And

¶And the Letanye shall euer ende with this Collecte folowinge.

ALmightie God, whiche haste geuen vs grace at this tyme with one accorde to make oure common supplicacions vnto thee, and doeste promyse that when two or three bee gathered in thy name, thou wylte graunte theyr requestes: fulfyll nowe O Lorde, the desyres and peticions of thy seruauntes, as maye bee moste expediente for them, grauntinge vs in this worlde knowledge of thy trueth, and in the worlde to come, lyfe euerlastinge.
Amen.

):(

The Collectes Epistles and Gospelles, to be vsed at the celebracion of the Lordes supper and holy Communion, throughe the yeare.

¶ The first Sundaye of Aduente.

The Collecte.

ALmightie God, geue vs grace that we maye cast away the woorkes of darkenes, and put vpon vs the armour of lyght, nowe in the tyme of this mortal life (in the whiche thy sonne Jesus Christe came to visite vs in great humilitie) that in the last day, when he shal come againe in his glorious maiestie to iudge bothe the quicke and the dead, we may ryse to the lyfe immortall throughe hym: who lyueth and reygneth with thee and the holye ghost, now and euer. Amen.

The Epistle.

Rom.xiii

OWe nothyng to any mã but this, that ye loue one another. For he that loueth another, fulfilleth the lawe. For these commaundementes: Thou shalte not committe adulterye: Thou shalte not kyll: Thou shalte not steale: Thou shalte beare no false witnes: Thou shalt not luste: and so foorth (yf there be any other commaundemente) it is all comprehended in this saying: namely, loue thy neyghbour as thy selfe. Loue hurteth not his neyghboure: therfore is loue the fulfillyng of the lawe. This also, we know the season how that it is tyme that we should now awake out of slepe, for nowe is oure saluacion nerer then when we beleued. The nyghte is passed, the daye is come nie: let vs therfore caste awaye the dedes of darkenes, & let vs put on the armour of light. Let vs walke honestly, as it were in the day lyght: not in eatyng and drinking, neither in chaumbouring and wantonnes, neyther in strife and enuying, but put ye on the lorde Jesus Christ, and make not prouision for the flesshe, to fulfill the lustes of it.

The

The Gospell.

Mat.xxi.

AND when they drew nigh to Jerusalem, and were come to Bethphage vnto Mount Oliuete, then sent Jesus two of his Disciples, saying vnto them: goe into the towne that lyeth ouer agaynst you, and anone you shall fynd an Asse bound, and a colt with her: loose them and bring them vnto me. And if any man saye ought vnto you, saye ye the Lord hath nede of them, and straight way he will let them goe. All this was done that it myght be fulfylled whiche was spoken by the Prophete, saying: Tel ye the daughter of Syon: behold, thy king cometh vnto thee meke, sittyng vpon an Asse and a colte, the foale of the Asse vsed to the yoke. The disciples wēt and did as Jesus commaunded them, and brought the Asse and the colt, and put on them theyr clothes, & set him thereon. And many of the people spred theyr garmentes in the waye. Other cutte down braunches from the trees, and strawed them in the waye. Moreouer, the people that wente before, and they that came after cryed, saying: Hosanna to the sonne of Dauid: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. And when he was come to Jerusalem, all the citie was moued, saying: who is this? And the people sayd: this is Jesus the Prophete of Nazareth, a citie of Galile. And Jesus went into the temple of God, and cast out all them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues, and sayd vnto them: It is written: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

¶ The seconde Sunday.

The Collect.

BLessed Lorde, whiche hast caused all holy scriptures, to bee wrytten for our learnyng: graunte vs that we maye in suche wyse heare them, reade, marke, learne, and inwardlye dygeste them, that by pacience and comforte of thy holye woorde, we may embrace and euer hold fast

fast the blessed hope of euerlasting lyfe, which thou hast geuen vs in our sauiour Jesus Christ.

The Epistle.

Rom. xv. WHatsoeuer thinges are written afore time, they are written for our learning, that we through pacience and coumfort of the scriptures, might haue hope. The God of pacience and consolacion, graunt you to be like minded one towardes another, after the ensample of Christ Jesu: that ye al agreing together, may with one mouthe prayse God the father of our lord Jesu Christ: wherfore receue ye one another, as Christe receiued vs to the prayse of God. And this I saye: that Jesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers: and that the Gentiles myghte prayse God for hys mercy, as it is written: For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And again he sayeth: reioyce ye Gentiles with his people. And agayne: prayse the lord al ye Gentiles, and laude him al ye nacions together. And agayne, Esai sayth: there shalbe the roote of Jesse, and he that shall ryse to reigne ouer the Gentiles, in him shal the Gentiles trust. The god of hope, fill you with all ioy and peace in beleuing, that ye may be riche in hope, through the power of the holy goste.

The Gospell.

Luk. xxi. THere shalbe signes in the sunne & in the Moone, and in the starres: & in the earth the people shalbe at theyr wittes end, through despayre. The sea & the water shall roare, & mens heartes shal faile them for feare, and for looking after those thinges whiche shall come on the earthe. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power & great glory. When these thinges begin to come to passe, thē looke vp, & lift vp your heades, for your redempciō draweth nye. And he shewed them a similitude: behold the figtree, & al other trees: whē they shoote forth theyr buddes, ye see and knowe of your own selues

that

that sommer is thē nye at hand. So likewise ye also (when ye see these thinges come to passe) be sure that the kingdom of God is nie. Verely I saye vnto you: this generatiō shall not passe, tyll all be fulfylled. Heauen and earth shall passe, but my wordes shall not passe.

¶ The thyrde Sundaye.

The Collecte.

LOrd, we beseche thee geue eare to our prayers, and by thy gracious visitacion, lighten the darkenesse of oure heart, by our Lorde Jesus Christe.

The Epistle.

LEt a man this wyse esteme vs, euen as the ministers of Christe, and stewardes of the secretes of god. Furthermore it is required of the stewardes, that a mā be found faithful: with me it is but a very small thinge that I shoulde bee iudged of you, eyther of mans iudgemente: no I iudge not myne owne selfe, for I know nought by my selfe, yet am I not therby iustified. It is the Lord that iudgeth me. Therfore iudge nothinge beefore the time, vntil the lord come, which wil lightē thinges that are hidde in darkenesse, and open the counsayles of the heartes: and then shal euery man haue prayse of God. 1. Cor. iiii

The Gospell.

WHen John beeyng in prieson hearde the workes of Christ, he sente two of his disciples, and sayde vnto him: Art thou he that shal come, or dooe we loke for another? Jesus aunswered, and sayd vnto them: Goe and shewe John agayne what ye haue heard and seen. The blynd receyue theyr syghte, the lame walke, the lepers are clensed, and the deafe heare, the dead are raised vp, and the poore receyue the glad tydinges of the gospell: and happye is he that is not offended by me. And as they departed, Jesus began to saye vnto the people cōcerning John: What went ye oute into the wildernesse to see? A reede that is shakē with the wind? or what went ye oute for to see? A man clothed in softe rayment? behold, they that weare softe clothing, are in kynges houses. But what wēt ye oute Math. xi.

ye oute for to see: a Prophete? verely I saye vnto you, and more then a Prophete. For this is he of whom it is writ-ten: behold, I sende my messenger before thy face, which shall prepare thy waye before thee.

¶ The fourth Sundaye.

The Collecte.

LOrd rayse vp (we pray thee) thy power, & come among vs, and with greate mighte succour vs: that whereas (through our sinnes & wickednes) we be sore let & hindred, thy bountiful grace & mercy (thorow the satisfaccion of thy sonne our Lord) may spedely deliuer vs: to whō with thee and the holy gost, be honor and glory world without ende.

Philli.iiii

The Epistle.

REioyce in the Lord alwaye, and agayn I say reioyce. Let your softenes be knowen to al men: the lord is euen at hand. Be carefull for nothing, but in al prayer & supplicacion let your peticions be manifest vnto God, with geuing of thankes. And the peace of God (which passeth al vnderstāding) kepe youre heartes and myndes: through Christ Iesu.

The Gospell.

Iohn.i.

THis is the record of Iohn: when the Iewes sent Priestes & Leuites from Ierusalem, to aske him: what art thou? And he confessed & denied not, and sayde playnely: I am not Christ. And they asked him: what then, art thou Helias? & he sayth: I am not. Art thou the Prophete? & he aunswered, no. Then sayd they vnto him: what art thou that we may geue an aunswere vnto thē that sent vs? what sayest thou of thy selfe? he sayd: I am the voice of a cryer in the wildernes: make straight the way of the lord, as said the Prophet Esay. And they which were sent, were of the Pharisees: and they asked him, and sayde vnto him: why baptysest thou then, yf thou bee not Christ, nor Helias, nether that Prophet? Iohn aunswered them, saying: I baptise with water, but there stādeth one among you, whom ye know not: he it is, which though he came

came after me, was beefore me, whose shoe latchet I am not worthy to vnlooce. These thinges were done at Bethabara beyonde Iordan, where Iohn dyd Baptyse.

¶ Christmas daye.

The Collect.

ALmightie God, which hast geuē vs thy onely begottē sonne to take our nature vpon him, & this daye to bee borne of a pure virgin: Graunt that we being regenerate & made thy childzen by adopcion & grace, may daylye be renued by thy holy spirite, through thesame oure Lorde Iesus Christ: who lyueth and reygneth with. &c. Amen.

The Epistle.

GOd in times paste, diuersly & many wayes spake vnto the fathers by Prophetes: but in these laste dayes he hath spokē to vs by his own sonne, whō he hath made heyre of al thinges, by whō also he made the world. Which (sonne) beeing the brightnes of his glory, & the very ymage of his substaūce, ruling al thinges with the word of his power, hath by his owne person purged our sinnes, & sitteth on the right hande of the maiestie on high: being so much more excellent thē the Aūgels, as he hath by inheritaunce obteyned a more excellent name then they. For vnto which of the Aungels saide he at any tyme: Thou art my sonne, this day haue I begotten thee. And agayn, I wilbe his father, & he shalbe my sonne. And again, when he bringeth in the first begottē sōne into the worlde, he sayth: & let al the Angels of God worship him. And vnto the Angels he sayeth: He maketh his Angels spirites, & his ministers a flame of fire: But vnto the sonne he sayeth: thy seate (O God) shalbe for euer & euer. The scepter of thy kingdom is a right scepter. Thou hast loued righteousnes and hated iniquitie: wherfore God, euē thy God, hath annoynted thee with oyle of gladnes aboue thy felowes. And thou Lord in the beginning hast layde the foundaciō of the earth: & the heauens are the woorkes of thy handes. They shal periche, but thou endurest: But they all shall waxe olde as doeth a garmente, and as a vesture shalte thou chaunge

Hebre. i.

chaunge them, and they shalbe chaunged. But thou arte euen the same, and thy yeares shall not fayle.

The Gospell.

John.i. IN the beginning was the worde, and the worde was with God, and God was the worde. The same was in the beginninge with God. All thinges were made by it, and without it was made nothing that was made. In it was life, and the lyfe was the light of men, & the light shineth in the darkenes, & the darkenes cõprehended it not. There was sent frõ God, a mã whose name was John. The same came as a witnesse, to beare witnesse of the lighte, that all men throughe him mighte beleue. He was not that lighte, but was sente to beare witnes of the lyghte. That lighte was the true light whiche lighteth euery man that cometh into the worlde. He was in the worlde, & the worlde was made by him, & the world knew him not. He came amonge his owne, & his owne receyued him not. But as many as receyued him, to thẽ gaue he power to be made sõnes of god: euen thẽ that beleued on his name, whiche were borne, not of bloude, nor of the wyll of the flesche, nor yet of the wyll of man, but of God. And the same woorde became flesche and dwelt among vs, & we sawe the glory of it, as the glory of the only begotten sonne of the father, ful of grace & trueth.

Saincte Stephens daye.

The Collecte.

GRaunt vs, O Lord, to learne to loue oure enemies by the example of thy martyr Saincte Stephen, who prayed for his persecutours to thee: which lyuest. &c.

Then shal folow a Collecte of the Natiuitie, which shalbe sayde continually vnto Newe yeares daye.

The Epistle.

Actes.vii AND Stephen being ful of the holy ghost, loked vp stedfastly with his eyes into heauen, and sawe the glory of God, & Iesus standing on the right hand of God, & sayd: behold, I see the heauens opẽ, & the sonne of mã standing on the right hand of God. Then they

gaue

gaue a shoute with a loud voyce, & stopped their eares, and ranne vpon him al at once, and cast him out of the citie, and stoned him. And the witnesses laid down their clothes at a yong mans fete, whose name was Saule. And they stoned Stephen, calling on and saying: Lord Jesu, receue my spirite. And he kneled downe and cryed with a loude voyce: Lord, lay not this synne to theyr charge. And when he had thus spoken, he fell aslepe.

¶ The Gospell.

BEholde, I sende vnto you Prophetes, and wyse men, and Scribes, and some of them ye shal kyll and crucifye, and some of them shall ye scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come al the righteous bloud which hath been shed vpō the earth, from the bloud of righteous Abel, vnto the bloud of Zacharias the sonne of Barachias, whom ye slew betwene the temple and the altare. Verely I say vnto you, al these thinges shal come vpō this generacion. O Jerusalem, Jerusalem, thou that killest the Prophetes and stonest them which are sent vnto thee: how often woulde I haue gathered thy children together, euen as the henne gathereth her chickens vnder her wynges, & ye would not? Behold, your house is left vnto you desolate. For I say vnto you: ye shall not see me hencefurth, till that ye say: Blessed is he that cometh in the name of the Lorde. Mathew xxiii.

¶ Sainct John Euangelistes daye.

The Collect.

MErcifull Lorde, we beseche thee to cast thy bright beames of lighte vpon thy Churche: that it beeyng lightened by the doctrine of thy blessed Apostle and Euangelist John, may attaine to thy euerlastinge giftes. Through Jesus Christ our Lord. Amen.

The Epistle.

THat whiche was from the beginning, whiche we haue heard, whiche we haue seen with oure eyes, whiche we haue loked vpon, and our handes haue handled of the word of life: And the life appeared, 1. Joh. i.

chaunge them, and they shalbe chaunged. But thou arte euen the same, and thy yeares shall not fayle.

The Gospell.

John.i.  N the beginning was the woꝛd, and the woꝛd was with God, and God was the woꝛd. The same was in the beginninge with God. All thinges were made by it, and without it was made nothing that was made. In it was life, and the lyfe was the light of men, & the light shineth in the darkenes, & the darkenes cõpꝛehended it not. There was sent frõ God, a mã whose name was John. The same came as a witnesse, to beare witnesse of the lighte, that all men thꝛoughe him mighte belieue. He was not that lighte, but was sente to beare witnes of the lyghte. That lighte was the true light whiche lighteth euery man that cometh into the woꝛlde. He was in the woꝛlde, & the woꝛlde was made by him, & the woꝛld knew him not. He came amonge his owne, & his owne receyued him not. But as many as receyued him, to thẽ gaue he powꝛer to be made sõnes of god: euen thẽ that beleued on his name, whiche were boꝛne, not of bloude, noꝛ of the wyll of the flesche, noꝛ yet of the wyll of man, but of God. And the same woꝛde became flesche and dwelt among vs, & we sawe the glozy of it, as the glozy of the only begotten sonne of the father, ful of grace & trueth.

Sainct Stephens daye.

The Collecte.

GRaunt vs, O Loꝛd, to learne to loue oure enemies by the example of thy martyꝛ Saincte Stephen, who pꝛayed foꝛ his persecutours to thee: which lyuest. &c.

Then shal folow a Collecte of the Natiuitie, which shalbe sayde continually vnto Newe yeares daye.

The Epistle.

Actes.vii  ND Stephen being ful of the holy ghost, loked vp stedfastly with his eyes into heauen, and sawe the glozy of God, & Jesus standing on the right hand of God, & sayd: behold, I see the heauens opẽ, & the sonne of mã standing on the right hand of God. Then they gaue

gaue a shoute with a loud voyce, & stopped their eares, and ranne vpon him al at once, and cast him out of the citie, and stoned him. And the witnesses laid down their clothes at a yong mans fete, whose name was Saule. And they stoned Stephen, calling on and saying: Lord Jesu, receue my spirite. And he kneled downe and cryed with a loude voyce: Lord, lay not this synne to theyr charge. And when he had thus spoken, he fell aslepe.

¶ The Gospell.

BEholde, I sende vnto you Prophetes, and wyse men, and Scribes, and some of them ye shal kyll and crucifye, and some of them shall ye scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come al the righteous bloud which hath been shed vpō the earth, from the bloud of righteous Abel, vnto the bloud of Zacharias the sonne of Barachias, whom ye slew betwene the temple and the altare. Verely I say vnto you, al these thinges shal come vpō this generacion. O Jerusalem, Jerusalem, thou that killest the Prophetes and stonest them which are sent vnto thee: how often woulde I haue gathered thy children together, euen as the henne gathereth her chickens vnder her wynges, & ye would not? Behold, your house is left vnto you desolate. For I say vnto you: ye shall not see me hencefurth, till that ye say: Blessed is he that cometh in the name of the Lorde. Mathew xxiii.

¶ Sainct John Euangelistes daye.

The Collect.

MErcifull Lorde, we beseche thee to cast thy bright beames of lighte vpon thy Churche: that it beeyng lightened by the doctrine of thy blessed Apostle and Euangelist John, may attaine to thy euerlastinge giftes. Through Jesus Christ our Lord. Amen.

The Epistle.

THat whiche was from the beginning, whiche we haue heard, whiche we haue seen with oure eyes, whiche we haue loked vpon, and our handes haue handled of the word of life: And the life appeared, 1. Johan. i.

and we haue seen, and beare witnesse, and shewe vnto you that eternal life whiche was with the father, and appeared vnto vs. That whiche we haue seen and heard, declare we vnto you, that ye also maye haue felowshyppe with vs, and that our felowschippe maye bee with the father and hys sonne Iesus Christe. And thys we write vnto you, that ye may reioice, and that your ioye may be ful. And this is the tidinges which we haue heard of him, & declare vnto you, that god is light, & in him is no darkenes at al. If we saye we haue felowschip with him, & walke in darkenes, we lye, and doe not the trueth. But and if we walke in lighte, euen as he is in light, then haue we felowschip with him, and the bloud of Iesus Christ his sonne clenseth vs frō al sinne. If we saye we haue no sinne, we deceiue oure selues, and the truth is not in vs. If we knowledge our sinnes, he is faithful and iust to forgeue vs our sinnes, and to clense vs from al vnrighteousnes. If we say we haue not sinned, we make him a lyer, and his woord is not in vs.

The Gospell.

Iohn.xxi

IEsus sayd vnto Peter: folow thou me. Peter turned aboute, & saw the disciple whom Iesus loued folowing (whiche also leaned on hys brest at supper, & said: lord, which is he that betrayeth thee:) when Peter therfore saw him, he said to Iesus: lord, what shal he here doe: Iesus sayd vnto him: if I will haue him tary til I come, what is that to thee: Folow thou me. Thē went this saying abrode among the brethren, that ỹ disciple should not dye. Yet Iesus sayde not to him, he shall not dye: but if I wil ỹ he tary til I come, what is that to thee: Thesame disciple is he which testifyeth of these thinges, & wrote these thinges: & we knowe ỹ his testimonie is true. There are also many other thinges whiche Iesus dyd, the whiche if they shoulde be written euery one, I suppose the world could not contein the bokes that shoulde be written.

Thinnocentes day.

The Collect.

Almightie

ALmighty god, whose prayse this day the yong Innocentes thy witnesses hath confessed & shewed forth, not in speaking, but in dying: mortify & kill al vices in vs, that in our conuersacio, oure life maye expresse thy fayth, whiche with our tonges we doe confesse: through Jesus Christ our Lorde.

The Epistle.

 LOked, & loe, a lambe stode on the mount Syon, & with him an hundred & .xliiii. thousand, hauing hys name & his fathers name written in theyr foreheades. And I heard a voice from heauen, as the sound of many waters, & as the voice of a great thunder. And I heard the voice of harpers harpyng with theyr harpes. And they sōg as it were a new song before ỳ seate, & before the .iiii. beastes and the elders, & no man coulde learne the song, but the hundred fourtye & .iiii. thousande, which were redemed from the earth. These are they which were not defiled with women, for they are virgins. These folowỳ lambe whersoeuer he goeth. These were redemed from men, beyng the firste fruites vnto God, and to the lambe, and in their mouthes was founde no guile: for they are without spot before the throne of God. Apo. xiiii.

The Gospell.

 THe Angel of ỳ lord appeared to Joseph in a slepe, saying: arise & take the childe & his mother, & flee into Egipt, & be thou there til I bring thee word. For it will come to passe, ỳ Herode shal seke the chyld to destroye him. So when he awoke, he toke ỳ childe & his mother by night, & departed into Egipte, and was there vnto the death of Herode, that it myght bee fulfylled whiche was spoken of the Lorde by the Prophete, saying: out of Egipt haue I called my sonne. Thē Herode when he saw that he was mocked of the wise mē, he was exceadyng wroth, and sent forth men of warre, & slewe all the childrē that were in Bethleem, & in al ỳ coastes (as many as were two yeres older vnder) according to the tyme which he had diligently knowen out of the wisemen. Then was fulfylled ỳ which was spokē by ỳ Prophet Jeremy, wheras he said: Mat. ii.

In Rama was there a voyce heard, lamentacyō, weping, and great mourning: Rachel wepyng for her childzen, and would not be comforted, because they were not.

The Sunday after Christmas daye.

The Collecte.

Almightie God whiche hast geuen vs. &c.

As vpon Christmas daye.

The Epistle.

Gala.iiii

AND I say, that the heire (as long as he is a child) differeth not from a seruaunt, though he be lorde of al, but is vnder tutours and gouernours, vntyl the tyme that the father hath appointed. Euē so we also, when we were childzē, were in bondage vnder the ordeinaunces of the worlde: But when the tyme was full come, God sent his sonne made of a woman, and made bonde vnto the lawe, to redeme them whiche were bonde vnto the law: that we thzough election mighte receiue the inheritaunce that belongeth vnto the natural sonnes. Because ye are sonnes, god hath sent the spirite of hys sonne into oure heartes, which crieth, Abba father. Wherefore nowe, thou art not a seruaunte, but a sonne: If thou be a sonne, thou art also an heyze of God thzough Chzist.

The Gospell.

Mach.i.

THis is the boke of the generacio of Iesus Chzist the sonne of Dauid the sonne of Abzaham: Abzaham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his bzethzen: Judas begat Phares and zaram of Thamar: Phares begat Esrō: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begat Salomon, of her that was the wife of Vzie: Salomō begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Jozam: Jozam begat Osias: Osias begat Joathā: Joathā begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses

begat.

begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the tyme that thei were caryed away to Babilon. And after they were brought to Babilon, Jechonias begat Salathiel: Salathiel begat zorobabel: zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so al the generacions frō Abraham to Dauid, are. xiiii. generaciōs. And from Dauid vnto the captiuitie of Babilon, are. xiiii. generacions. And frō the captiuitie of Babilō vnto Christ, are. xiiii. generaciōs.

The byrth of Jesus Christ was on this wise: When hys mother Mary was maried to Joseph (beefore they came to dwell together) she was founde with childe by the holy goste. Then Joseph her husbande (because he was a righteous man, and would not putte her to shame) was mynded priuely to depart from her. But whyle he thus thoughte: beholde, the Aungell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sōne of Dauid, feare not to take vnto thee Mary thy wyfe: for that whiche is conceiued in her, commeth of the holy goste. She shall bryng foorth a sonne, and thou shalt call hys name Jesus: for he shal saue hys people from theyr synnes.

All thys was done, that it might be fulfilled whiche was spoken of the Lorde by the Prophete, sayinge: Beholde, a mayde shall be with childe, and shall bryng foorth a sōne, and they shall call hys name Emanuell: whiche if a man interprete, is almuche to saye as God with vs. And Joseph, assone as he awoke out of slepe, did as the Aungell of the Lorde had bidden him: and he toke his wyfe vnto him, and knew her not tyl she had brought forth her first begotten sonne, and called hys name Jesus.

The Circumcision of Christ.

The Collecte.

ALmightie god, whiche madest thy blessed sonne to be circumcised and obedient to the law for man: graunte vs the circumcision of the spirite, that oure hertes & al our membres beeing mortified from all worldlye and carnall lustes, maye in all thynges obeye the blessed wyll: through thesame thy sonne Jesus Christ our Lorde.

The Epistle.

Rom.iiii. BLessed is that man to whom the Lorde wil not impute synne. Came this blessednes thē vpō the vncircumcison, or vpon the circumcision also? for we say, that faith was rekoned to Abraham for ryghteousnesse. How was it then rekoned? whē he was in the circumcision, or when he was in the vncircumcision? not in tyme of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the ryghteousnesse of fayth, which he had yet being vncircumcised, that he shoulde be the father of all them ꝑ beleue, though they be not circumcised, that ryghteousnes myght be imputed to them also: and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also ꝑ walke in the steppes of the faith that was in oure father Abraham before the tyme of circumcision. For the promyse (that he shoulde be heyre of the worlde) happened not to Abraham or to hys sede through the lawe, but throughe the righteousnes of fayth. For if they whiche are of the lawe, be heires, then is fayth but vayne, and the promyse of none effecte.

The Gospell.

Luke.ii. AND it fortuned, assone as the Angels were gone away from the shepeheardes into heauen, they said one to another: let vs goe nowe euen vnto Bethleem, and see this thyng that we heare say is happened, whiche the Lorde hath shewed vnto vs. And they came with hast, and found Mary and Joseph, and the babe, layd in a maunger. And when they had seen it, they published abrode the sayinge that was tolde them of that

childe.

chyld. And al they that heard it, wondred at those thynges which were tolde them of the shepeheardes. But Mary kept al those sayinges, and pondred them in her heart. And the shepeheardes returned, praysing and laudynge god for al the thinges that they had heard and seen euen, as it was tolde vnto them. And when the eyght daye was come that the childe should be circumcised, hys name was called Jesus, which was named of the Aungell before he was conceyued in the wombe.

¶ If there be a Sunday betwene the Epiphanie and the Circumcision, then shalbe vsed thesame Collecte, Epistle and Gospell, at the Communion, which was vsed vpon the daye of Circumcision.

¶ The Epiphanie.

The Collecte.

O God, which by the leadyng of a starre diddest manyfest thy onely begotten sonne to the Gentyles: Mercifully graunt, that we whiche knowe thee nowe by fayth, may after thys life haue the fruicion of thy glorious Godhead, through Christ our Lorde.

The Epistle. Ephe. iii.

FOr thys cause I Paule am a prisoner of Jesus Christ for you Heathen, if ye haue heard of the ministracion of the grace of god, whiche is geuen me to youwarde. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes, wherby when ye reade, ye may vnderstande my knowledge in the misterye of Christe: which mistery in tymes paste was not opened vnto the sonnes of men, as it is now declared vnto hys holy Apostles and Prophetes by the spirite, that the gentiles should be inheritours also, and of thesame body, & partakers of hys promyse of Christe, by the meanes of the gospell, wherof I am made a minister, accordynge to the gyfte of the grace of God, whiche is geuen vnto me after the worckynge of his power. Unto me the leaste of all sainctes is thys grace geuen, that I shoulde preache among the Gentyles, the vnsearcheable ryches of Chryst,

and to make al mẽ see what the felowship of the misterye is, whiche from the beginning of the worlde, hath been hid in God, whiche made al thinges through Jesus Christe: to the entente, that nowe vnto the rulers and powers in heauenly thynges, might be knowen by the congregacion, the manifolde wysedome of God, accordyng to the eternal purpose whiche he wroughte in Christe Jesu our Lord: by whom we haue boldenes and entraunce, with the confidence which is by the fayth of hym.

The Gospell.

Math. ii. When Jesus was borne in Bethleem a citie of Jury, in the tyme of Herode the kyng: Beholde, there came wise men from the Easte to Jerusalem, saying: where is he that is borne king of the Jewes? For we haue seen his starre in the Easte, and are come to worshippe hym. When Herode the king had heard these thynges, he was troubled and al the citie of Jerusalem with hym. And when he had gathered all the chiefe priestes & Scribes of the people together, he demaunded of them where Christ should be borne. And they sayd vnto him: at Bethleem in Jurye. For thus it is written by the prophete: And thou Bethleem in the land of Jury, art not the least among the princes of Juda: for out of thee there shal come vnto me the capitaine that shal gouerne my people Israel. Then Herode (when he had priuely called the wise men) he enquired of them diligentlye what tyme the starre appeared: & he bad them goe to Bethleem, and said: goe your way thether, & searche diligentlye for the childe. And when ye haue founde hym, bryng me worde againe, that I maye come and worshyp hym also. When they had heard the king, they departed: and loe, the starre whiche they sawe in the Easte, wente before them till it came and stoode ouer the place wherein the childe was. When they sawe the starre, they were exceadyng glad, and wẽt into the house, and founde the childe with Marye his mother, and fell down flat, and worshipped him, & opened theyr treasures, and offered vnto hym giftes: Golde, Frankincense,

cenſe, and Myrre. And after they were warned of God in ſlepe (that they ſhould not goe agayne to Herode) they returned into their owne countrey another waye.

¶ The firſte Sunday after the Epiphanie.

The Collecte.

LOrde we beſeche thee mercifully to receiue ỹ prayers of thy people whiche call vpon thee: and graunte that they may both perceiue and know what thynges they oughte to doe, and alſo haue grace and power, faythfullye to fulfyll the ſame, thrꝛough Jeſus Chriſt our Lorde.

The Epiſtle.

IBeſeche you therefoꝛe bꝛethꝛen, by the mercyfulneſſe of God, that ye make youꝛe bodyes a quicke ſacrifice, holy and acceptable vnto god, whiche is youꝛ reaſonable ſeruing of God, and faſhion not your ſelues like vnto this woꝛlde: but be ye chaunged in your ſhape by the renuyng of youre mind, that ye may pꝛoue what thyng that good and acceptable and perfect wyll of god is. Foꝛ I ſay (thꝛoughe the grace that vnto me geuen is) to euery mā among you, that no man ſtande highe in his owne conceite, moꝛe then it becommeth hym to eſteme of hymſelf: but ſo iudge of himſelf, that he be gentle and ſobꝛe, accoꝛdyng as God hath dealte to euery man the meaſure of fayth: foꝛ as we haue manye membꝛes in one body, and al members haue not one office, ſo we beyng many, are one body in Chꝛiſt, and euery man among our ſelues one anothers membꝛes. Rom. xii

The Goſpell.

THe father and mother of Jeſus went to Jeruſalem after the cuſtome of the feaſte daye. And when they had fulfylled the dayes, as they retourned home, the chyld Jeſus abode ſtyl in Jeruſalem, and hys father and mother knewe not of it: but they ſuppoſyng hym to haue been in the cumpanye, came a dayes iourney and ſoughte hym amonges theyr kinſfolke and acquaintaunce. And when they founde hym not, they Luke. ii.

wente

went backe agayne to Jerusalem, and soughte him. And it foztuned, that after thzee daies they found him in the temple, sitting in the middest of the doctours, hearing thē, and posing them. And all that heard him, were astonied at hys vnderstanding and aunsweres. And when they sawe hym, they meruayled, and his mother said vnto him: sonne, why hast thou thus dealt with vs? Behold, thy father & I haue sought thee sozowing. And he sayd vnto them: how hapned that ye soughte me? wist ye not that I must goe about my fathers busines? And they vnderstode not ẏ saying, whiche he spake vnto them. And he wente downe with them, and came to Nazareth, and was obedient vnto them: but hys mother kept all these sayinges together in her heart. And Jesus pzospered in wisedome and age, and in fauour with God and menne.

¶ The second Sundaye after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all thinges in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our lyfe.

The Epistle.

Rom. xii

SEeing that we haue diuerse gyftes, accozdynge to the grace that is geuē vnto vs: if a man haue the gyfte of pzophecie, let hym haue it, that it be agreeing to the fayth. Let hym that hath an office, wayte on his office. Let him that teacheth, take hede to hys doctrine. Let him that exhozteth, geue attendaunce to his exhoztacion. If anye man geue, let hym dooe it with syngleneſſe. Lette hym that ruleth, dooe it with diligence. If anye manne shewe mercye, let hym doe it with cherefulneſſe. Lette loue be withoute dissimulacion. Hate that whiche is euill, and cleaue to that whiche is good. Be kynd one to another with bzotherly loue. In geuing honour, goe one befoze another. Be not slothful in the busines

busines which you haue in hand. Be feruent in spirite. Applye your selues to the tyme. Reioyce in hope. Be patiente in tribulacion. Continue in prayer. Distribute vnto ỹ necessitie of the sainctes. Be readye to harboure. Blesse them which persecute you, blesse I say, and curse not: Be merye with them that are merye: wepe with them that wepe: be of like affecciō one towardes another. Be not hye minded, but make youre selues equall to them of the lower sorte.

The Gospell.

AND the thyrde daye was there a mariage in Cana, a citie of Galile, and the mother of Jesus was there. And Jesus was called (& his dysciples) vnto the mariage. And when the wyne fayled, the mother of Jesus sayde vnto hym: they haue no wyne. Jesus said vnto her: woman, what haue I to do with thee? Myne houre is not yet come. His mother said vnto the ministers: whatsoeuer he sayeth vnto you, doe it. And there were standyng there. vi. waterpottes of stone, after the maner of purifying of the Jewes, conteynyng two or three fyrkyns a piece. Jesus sayd vnto them: fyll the waterpottes with water. And they filled them vp to the brimme. And he sayde vnto them: drawe out nowe, and beare vnto the gouernoure of the feaste: And they bare it. When the ruler of the feaste had tasted the water turned into wyne, and knewe not whence it was (but the ministers which drewe the water, knewe) he called the bridegrome, and sayde vnto him: euery man at the beginning doeth set foorth good wyne, and when men be dronke, then that whiche is woorse: but thou hast kept the good wyne vntill nowe. Thys begynnyng of miracles dyd Jesus in Cana of Galile, and shewed hys glorye, and his disciples beleued on him. Joh. ii.

¶ The thyrd Sundaye.

The Collect.

ALmightie & euerlasting god, mercifully loke vpon our infirmities: and in all our daungers and necessities, stretche

stretche foorth thy ryghte hande to helpe and defende vs, thrzough Chrzist our Lozde.

The Epistle.

Rom.xii. BE not wise in your own opinions. Recõpence to no man euil for euill. Prouide afozehãd thinges honest, not onely before god, but also in the sight of al men. If it be possible (asmuch as is in you) liue peaceably with al men. Dearely beloued, auenge not your selues, but rather gene place vnto wzath. For it is wzitten, vengeaũce is mine, I wil reward saith the lozd. Therfoze if thine enemy hunger, fede him: if he thirst, geue him dzinke. For in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnes.

The Gospell.

mat.viii. WHen he was come down frõ the mountain, much people folowed hym. And beholde, there came a Leper, & wozshipped him, saying: Master, if thou wilt thou canst make me cleane. And Jesus put fozth his hand & touched him, saying: I wil, be thou clene: & immediatly his lepzosy was clensed. And Jesus sayd vnto him: tell no man, but goe & shew thy self to the pziest, & offer the gift (ỹ Moses commaũded to be offred) foz a witnes vnto thẽ. And whẽ Jesus was entred into Capernaum, there came vnto him a Centurion, & besought hym, saying: Maister, my seruaunte lyeth at home, sicke of the paulsey, & is grieuously payned. And Jesus sayd: when I come vnto him, I will heale him. The Centurion aunswered, & sayd: Syz, I am not wozthy ỹ thou shouldest come vnder my roofe: but speake the woozd onely, & my seruaũt shalbe healed. For I also am a man subiect to the auctozitie of an other, & haue souldiers vnder me: & I saye to this man, goe, & he goeth: & to another man, come, & he cometh: & to my seruaunt, doe this, & he doth it. Whẽ Jesus heard these woozdes, he merueyled, & sayd to them that folowed him: verely I say vnto you, I haue not foũd so great faith in Israel. I say vnto you, ỹ many shal come frõ the East, & West,

Weſt, and ſhall reſte with Abrahã, Iſaac, and Iacob, in the kyngdome of heauen: but the chyldren of the kingdome ſhalbe caſt out into vtter darkenes, there ſhall be wepyng and gnaſhyng of teeth. And Ieſus ſayd vnto the Centurion: Goe thy waye. and as thou beleueſt, ſo be it vnto thee: and hys ſeruaunte was healed in the ſelfe ſame houre.

The fourth Sunday.

The Collecte.

GOd whiche knoweſt vs to be ſet in the middeſte of ſo many and great daungers, that for mans frailneſſe we cannot alwayes ſtande vpryghtly: Graunte to vs the health of body and ſoule, that al thoſe thynges whiche we ſuffre for ſynne, by thy helpe we maye well paſſe and ouercome: thrꝛough Chriſt our Lorde.

The Epiſtle.

Ro. xiii.

EEt euerye ſoule ſubmitte hymſelfe vnto the auctoritie of ỹ higher powers: for there is no power but of God. The powers that be, are ordained of God: whoſoeuer therefore reſiſteth power, reſiſteth the ordinaunce of god: But thei that reſiſt, ſhal receiue to themſelues damnacion. For rulers are not fearfull to them that doe good, but to them that doe euil. Wilt thou be without feare of the power: doe well then, and ſo ſhalte thou be prayſed of the ſame: for he is the miniſter of God, for thy wealth. But and if thou doe that whiche is euil, thẽ feare, for he beareth not the ſwoꝛde for nought: for he is the miniſter of God, to take vengeaunce on them that doe euill. Wherefore ye muſte nedes obey, not onely for feare of vengeaunce, but alſo beecauſe of conſcience, and euen for thys cauſe pay ye tribute: For they are Goddes miniſters ſeruing for that purpoſe. Geue to euery man therefore hys duetie: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth.

The Goſpell.

And

O Lord, we beseche thee fauourably to heare ỹ prayers of thy people, that we whiche are iustly punished for our offences, maye be mercifullye delyuered by thy goodnesse, for the glory of thy name, through Jesu Christe our sauioure: who liueth & reigneth world without ende.

The Epistle.

1. Cor. ix. PErceiue ye not, how that they whiche runne in a course, runne all, but one receiueth the rewarde? So runne that ye maye obtayne: Euery manne that prouyeth masteries abstaineth frō al thiges. And they doe it to obtayne a crowne that shal perysche, but we to obteine an euerlastyng crowne. I therfore so runne, not as at an vncertayne thynge. So fighte I, not as one that beateth the ayre: but I tame my bodye, and bryng it into subiection, lest by any meanes it come to passe, ỹ when I haue preached to other, I my self should be a castaway.

The Gospell.

Mat. xx. THe kingdome of heauen is lyke vnto a man that is an housholder, which went out early in the morninge to hyre labourers into his vineyarde. And when the agremente was made with the labourers for a peny a daye, he sent theminto hys vineyarde. And he went out aboute the thirde houre, and sawe other standing idle in the market place, and said vnto them: goe ye also into ỹ vineyarde, and whatsoeuer is ryght, I wyl geue you. And they went theyr waye. Agayne he wente oute aboute the. vi. and. ix. houre, and dyd lykewise. And about the. xi. houre he went oute, and founde other standing idle, and sayed vnto them: why stande ye here all the daye idle? They sayed vnto him: because no man hath hired vs: He sayeth vnto them: goe ye also into the vineyarde, and whatsoeuer is ryghte, that shall ye receiue. So when euen was come, the Lord of the vineyarde sayed vnto his stewarde: call the labourers, and geue them theyr hyre, beginnynge at the laste vntyll the fyrste. And when they did come that came aboute the. xi. houre, they receyued euerye manne a penye: But when the fyrste came also, they supposed that they

should

ſhoulde haue receyued moze, and they lykewyſe receyued euery man a peny. And when they had receiued it, thei murmured againſt the good mã of the houſe, ſaying: theſe laſt haue wzought but one houre, and thou haſte made thẽ equall with vs, whiche haue bozne the burthen and heate of the day. But he aunſwered vnto one of them, and ſaied: Frende, I doe thee no wzong: diddeſt thou not agree with me foz a peny? Take that thyne is, & goe thy waye: I will geue vnto this laſt, euen as vnto thee. Is it not lawful foz me to do as me lufteth with mine owne goodes? Is thine eie euill becauſe I am good? So the laſt ſhalbe firſt, and the firſt ſhalbe laſt. Foz many be called but few be choſen.

The ſundaye called Sexageſima.

The Collecte.

LOzde God, whiche ſeeſt that we put not our truſt in any thyng that we doe: mercyfullye graunte, that by thy power we maye bee defended againſt al aduerſitie, thzough Ieſus Chziſt our Lozde.

The Epiſtle. ii. Coz. xi.

YE ſuffre fooles gladly, ſeyng youre ſelues are wyſe. Foz ye ſuffre, yf a man bzynge you into bondage: yf a man deuour: yf a man take: yf a man exalt him ſelfe: yf a man ſmite you on the face. I ſpeake as cõcerning rebuke, as though we had been weake in this behalfe. Howbeit, wherinſoeuer any man dare be bolde (I ſpeake foolyſhly) I dare bee bolde alſo. They are Hebzues, euen ſo am I. They are Iſraelites, euẽ ſo am I. They are the ſeede of Abzaham, euen ſo am I. They are the miniſters of Chziſt (I ſpeake like a foole) I am moze: In labours moze aboũdaunt: In ſtripes abone meaſure: In pzieſon moze plenteouſlye: In death oft: Of the Iewes fiue times receiued I. xl. ſtripes ſaue one: Thziſe was I beaten with roddes: I was once ſtoned: I ſuffred thziſe chipwzake: Nyght and day haue I been in the depe ſea. In iozneying often: in parels of waters: in parels of robbers: in ieopardies of mine own nacion: in ieopardies among the Heathen: in parels in the ci-

tie: in parels in wilderneſſe: in parels in the ſea: in parels among falſe bzethzē: in labour & trauayle: in watchinges often: in hungre & thyzſte: in faſtinges often: in colde & nakednes: beſide the thinges which outwardly happen vnto me, I am cōbzed dayly, and do care foz al congregacions. Who is weake, & I am not weake? who is offended, and I burne not? Yf I muſte nedes boaſte, I wyll boaſte of the thinges that concerne mine infirmities. The God and father of oure Lozde Jeſus Chziſte, which is bleſſed foz euermoze, knoweth that I lye not.

The Goſpell.

Luk. viii

WHē much people were gathered together, and were come to him out of al cities, he ſpake by a ſimilitude. The ſower wente oute to ſowe his ſede: & as he ſowed, ſome fel by ỹ waye ſide, & it was troden downe, & the foules of the ayze deuoured it vp. And ſome fell on ſtones, & aſſoone as it was ſpzong vp, it withered away, becauſe it lacked moiſtenes. And ſome fel amōg thoznes, & the thoznes ſpzang vp with it & choked it. And ſome fel on good ground, & ſpzang vp & bare fruite an hūdzeth folde. And as he ſaid theſe thinges, he cried: he ỹ hath eares to heare, let him heare. And hys diſciples aſked him, ſayinge: what maner of ſimilitude is this? And he ſaid: vnto you it is geuē to know the ſecretes of the kingdō of God, but to other by parables: that whē they ſee, they ſhould not ſee, & whē they heare, they ſhould not vnderſtād. The parable is this: The ſede is the wozd of God: thoſe that are beſide the waye, are they ỹ heare: thē cometh the deuil & taketh away the wozd out of theyz heartes, leſt they ſhould beleue and be ſaued. They on the ſtones are they, which whē they heare, receiue the wozde with ioy, & theſe haue no rootes, which foz a while beleue, & in time of tēptacion goe away. And that which fel amōg thoznes are they, which whē they haue heard, goe fozth & are choked with cares & riches, & voluptuous liuing, and bzing fozth no fruite. That which fel in the good grounde are thei, which with a pure & good heart, heare the wozde

and

and kepe it, and bring forth fruyte through pacience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lorde, whiche doeſt teache vs that all our doinges without charitie are nothing worth: ſende thy holy ghoſt, & powre in our hartes that moſt excellēt gyft of charitie, the bery bonde of peace & al vertues, without the which whoſoeuer liueth, is counted dead before thee: Graunt this for thy only ſonne Jeſus Chriſtes ſake.

The Epiſtle.

THoughe I ſpeake with tongues of menne and of Aungels, & haue no loue, I am euē as ſounding bralle, or as a tinkling Cimball. And thoughe I could prophecie, and vnderſtand al ſecretes, and all knowledge: yea, yf I haue all faythe, ſo that I coulde moue mountaynes out of their places, & yet haue no loue, I am nothing. And thoughe I beſtowe all my goodes to fede the poore, and thoughe I gaue my bodye euen that I burned, & yet haue no loue, it profiteth me nothinge. Loue ſuffereth longe, & is courteous, loue enuieth not, loue doth not frowardli, ſwelleth not, dealeth not diſhoneſtli, ſeketh not her owne, is not prouoked to angre, thinketh none euyl, reioyſeth not in iniquitie. But reioyſeth in the trueth, ſuffreth al thinges, beleueth al thinges, hopeth al thiges, endureth al thinges. Though that prophecyinge fayle, eyther tonges ceaſe, or knowledge baniſhe awaye, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But whē that which is perfect is come, then that which is vnperfecte ſhalbe done away. When I was a childe, I ſpake as a childe, I vnderſtode as a childe, I ymagined as a childe. But aſſoone as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Now I know vnperfectly: but then ſhall I know euen as I am knowē. Now abideth faith, hope, and loue, euen theſe three: but the chiefe of theſe is loue. 1. Cor. xiii

The Goſpell.

Luk.xviii



IEſus toke vnto hym the .xii. and ſayde vnto them: beholde, we goe vp to Ieruſalem, and all ſhall be fulfilled that are wrytten by the Prophetes of the ſonne of man. For he ſhall be deliuered vnto the Gentiles, and ſhalbee mocked, and deſpitefully intreated, and ſpitted on. And when they haue ſcourged hym, they will putte him to death, and the thirde day he ſhall ryſe agayne. And they vnderſtode none of theſe thynges. And this ſayinge was hyd from thē, ſo that they perceiued not the thynges whiche were ſpoken. And it came to paſſe, that as he was come nyghe to Hiericho, a certayne blynd man ſate by the hye waye ſyde, beggyng. And when he heard the people paſſe by, he aſked what it mente. And they ſayd vnto him, that Ieſus of Nazareth paſſed by. And he cried ſaying: Ieſu thou ſonne of Dauid, haue mercye on me. And they whiche wente before, rebuked hym, that he ſhoulde holde his peace. But he cried ſo muche the more: thou ſonne of Dauid haue merey on me. And Ieſus ſtode ſtill, and commaunded him to be brought vnto hym. And when he was come nere, he aſked him, ſayinge: what wilt thou that I doe vnto thee? and he ſayde: Lorde, that I myght receyue my ſyghte. And Ieſus ſayde vnto him: receyue thy ſighte, thy fayth hath ſaued thee. And immediatly he receiued his ſyght and folowed hym prayſyng God. And all the people when they ſaw it, gaue prayſe vnto God.

The firſt daye of Lent.

The Collecte.

ALmighty & euerlaſtyng God, whiche hateſt nothing that thou haſt made, & doeſt forgeue the ſynnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthelye lamentyng oure ſynnes, and knowledging our wretchednes, may obtayn of thee, the God of all mercye, perfecte remiſſion and forgeueneſſe, through Ieſus Chriſt.

The Epiſtle.

Turne

TUrne you vnto me with all youre heartes, with fasting, weping & mourning: rente your heartes and not your clothes. Turne you vnto the Lord your God, for he is gracious & mercifull, longe suffering, and of great compassion, & ready to pardon wickednesse: Then (no doubt) he also shal turne and forgeue: & after his chastening, he shal let your encrease remayne for meate & drinke offringes vnto the Lord your God. Blow out with the trompet in Sion, proclaime a fasting, cal the congregacion, and gather the people together: warne the congregacion, gather the elders, bringe the children and suckelinges together. Let the bridegrom goe forth of hys chamber, and the bryde out of her closet. Let the Priestes serue the Lord betwene the Porche and the alter, weping and sayinge: be fauourable, O Lord, bee fauourable vnto thy people: let not thine heritage be brought to suche cõfusion, leste the Heathẽ be Lordes thereof. Wherfore should they say among the Heathen: where is nowe theyr God? Joel.ii.

The Gospel.

WHen ye faste, be not sad as the Hipocrites are: for they disfigure theyr faces that it maye appeare vnto men howe that they fast. Verely I saye vnto you, they haue their rewarde. But thou, whẽ thou fastest, annoynte thyne head, & washe thy face, that it appeare not vnto men howe thou fastest, but vnto thy father which is in secrete: & thi father which seeth in secrete, shal reward thee openly. Laye not vp for your selues treasure vpon earth, where the ruste & mothe doeth corrupt, and where theues breake through & steale. But laye vp for you treasures in heauen, where neither rust nor mothe doeth corrupt, & where theues doe not breake throughe nor steale. For where youre treasure is, there wyll your heartes be also. Math.vi.

¶ The first Sundaye in Lent.

The Collecte.

O Lord, which for our sake diddest faste fortie dayes & fortie nightes: Geue vs grace to vse such abstinẽce,

that our flesshe beyng subdued to the spirite, we maye euer obeye thy godly mocions, in righteousnes & true holines, to thy honour and glory: which lyuest and reygnest. &c.

The Epistle.

ii. Cor. vi. WE as helpers exhorte you, that ye receyue not the grace of God in vayne. For he sayeth: I haue heard thee in a tyme accepted, and in the day of saluacio haue I succoured thee. Behold, nowe is that accepted tyme: beholde, nowe is that day of saluacion. Let vs geue none occasion of euyll, that in our office be found no fault, but in al thinges let vs behaue our selues as the ministers of God: In muche pacience, in afflicciõs, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchinges, in fastinges, in pureneſſe, in knowledge, in longe sufferinge, in kindnes, in the holy ghost, in loue vnfained, in the word of trueth, in the power of God: by the armoure of righteousnes of the right hand & of the lefte: by honoure & dishonour: by euyll report & good report: as deceyuers, and yet true: as vnknowen, & yet knowen: as dying, & behold we lyue: as chastened, & not kylled: as sorowinge, and yet alway mery: as poore, and yet make many riche: as hauing nothing, and yet possessing all thinges.

The Gospell.

Mat. iiii. THẽ was Jesus led away of the spirite into wilderneſſe, to be tempted of the deuyl. And whẽ he had fasted fortie dayes & fortie nightes, he was at the laste an hungred. And when the tempter came to him, he sayde: yf thou bee the sonne of God, commaunde that theſe stones be made bread. But he aunswered & sayd: it is written, man shall not lyue by bread only, but by euery woorde that procedeth oute of the mouth of God. Then the deuyll taketh him vp into the holye citie, & setteth him on a pinacle of the temple, and saith vnto him: yf thou be the sonne of God, cast thy self downe headlong. For it is written: he shall geue his Aungels charge ouer thee, and with theyr handes they shal holde thee vp, lest at any

any tyme thou dashe thy foote against a stone. And Jesus sayd vnto him: it is wrytten agayne: Thou shalt not tempt the Lorde thy God. Agayne the deuyll taketh him vp into an exceading highe mountaine, & shewed him al the kingdomes of the world, and the glorye of them, & sayeth vnto him: al these wyll I geue thee, yf thou wilt fal downe and worship me. Thē sayth Jesus vnto him: Auoyde Sathā, for it is wrytten: Thou shalt worship the Lord thy God, & him only shalt thou serue. Then the deuyll leaueth him: & beholde, the Angels came and ministred vnto hym.

¶ The seconde Sundaye.

The Collecte.

ALmighti god, which doest see that we haue no power of our selues to helpe oure selues: kepe thou vs bothe outwardly in our bodies, & inwardly in oure soules, that we may be defended from al aduersities which maye happē to the body, & from all euyll thoughtes, which may assaulte and hurte the soule: through Jesus Christ. &c.

The Epistle.

WE beeseche you brethren, and exhorte you by the lord Jesus, that ye encrease more & more, euē as ye haue receyued of vs, how ye ought to walke, and to please God. For ye knowe what cōmaundemētes we gaue you by oure Lorde Jesus Christe. For this is the wyll of God, euen your holines: that ye should absteyne from fornicacion, & that euery one of you shoulde knowe howe to kepe his vessel in holines and honour, & not in the lustе of concupiscence, as doe the Heathen, which know not God: that no man oppresse and defraude his brother in bargayninge, because that the Lorde is the auenger of all suche thinges, as we tolde you before, and testified. For God hath not called vs vnto vnclennes, but vnto holinesse. He therfore that despyseth, despiseth not man, but God which hath sent his holy spirite amonge you. 1.thes.iiii.

The Gospel.

Math.xv IEsus went thence, and departed into the coastes of Tyre & Sidō: and behold, a woman of Canaā (which came oute of the same coastes) cried vnto him, sayinge: haue mercye on me, O Lorde, thou sonne of Dauid. My doughter is piteouslye vexed with a deuyll. But he aunswered her nothing at all. And his disciples came and besought him, saying: send her away, for she cryeth after vs. But he aunswered, & sayde: I am not sent but to the lost shepe of the house of Israel. Then came she and worshipped him, saying: Lorde, helpe me. He aunswered & sayd: it is not mete to take the childrēs bread, & cast it to dogges. She aunswered, & sayd: trueth Lord, for the dogges eate of the crummes which fall frō their maysters table. Then Iesus aunswered, & sayde vnto her: O womā great is thy faith, be it vnto thee, euē as thou wilt. And her doughter was made whole, euen the same tyme.

¶ The thyrd Sundaye.

The Collect.

WE beseche thee almightie god, loke vpō the hearty desires of thy humble seruauntes: & stretche forth the right hād of thy maiestie, to be oure defence agaīst al our enemies: through Iesus Christ our Lorde.

The Epistle.

Ephesi.v BE you the followers of God as dere childrē, and walke in loue euen as Christe loued vs, & gaue him self for vs an offering & a sacrifice of a swete sauoure to God. As for fornication, and al vnclēnesse, or couetousnes, let it not be once named amōge you, as it becommeth Saīctes: or fylthinesse, or fooliche talking, or iesting, which are not comely, but rather geuing of thankes. For this ye know, that no whoremonger, eyther vncleane persone, or couetous persone (whiche is a worshipper of ymages) hath any inheritaūce in the kingdome of Christe and of GOD. Lette no man deceyue you with vayne wordes: For because of such thinges, cometh the wrath of God vpō the childrē of disobedience. Bee not

ye

ye therfore companions of them. Ye wer sumtimes darkenes, but now are ye light in the Lord: walke as childrē of light, for the fruite of the spirite consisteth in al goodnes, & righteousnes, & truth. Accept that which is pleasing vnto the Lord, & haue no felowship with the vnfruitful workes of darkenes, but rather rebuke them. For it is a shame euē to name those thynges, which are done of them in secrete: but al thinges when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, ỹ same is light, wherfore he sayeth: awake thou that slepest, and stande vp from death, and Christ shall geue thee light.

The Gospell.



IEsus was casting out of a Deuill that was dumme. And when he had cast out the deuill, the dumme spake, and the people wondered. But some of them sayd: he casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a sygne from heauen. But he knowing theyr thoughtes, sayd vnto thē: Euery kingdome deuyded agaynst it selfe, is desolate, and one house doeth fall vpon another. If Sathan also be deuyded agaynst himselfe, how shall his kyngdome endure? Because ye say I cast out deuils through Beelzebub: If I by ỹ helpe of Beelzebub cast out deuils, by whose helpe do your children cast them out? Therefore shall they bee your iudges. But if I with the finger of God cast out deuils, no doubt the kingdom of god is come vpon you. When a strōg man armed watcheth his house, the thinges ỹ he possesseth are in peace. But when a stronger thē he cometh vpon him, and ouercometh him, he taketh from hym all hys harnesse (wherin he trusted) & deuideth hys goodes. He that is not with me is agaynst me. And he that gathereth not with me, scattereth abrode. When the vncleane spirite is gone out of a man, he walketh through drye places, seeking rest. And when he findeth none, he sayeth: I wil returne agayn into my house whence I came out. And when he cometh, he findeth Luke.xi.

he fyndeth it swepte & garnished. Then goeth he & taketh to him seuen other spirites wozse then himselfe, & they entre in & dwel there. And the ende of that mã is wozse then the beginninge. And it foztuned that as he spake these thinges, a certayne womã of the cõpany lift vp her voyce, and sayd vnto him: happy is the wombe that bare thee, & the pappes which gaue thee sucke. But he sayd: yea, happy are they that heare the wozde of God and kepe it.

The fourth Sunday.

The Collect.

GRaunte we beseche thee almyghtye God, that wee which foz our euyl dedes are wozthely punished, by the comfozt of thy grace may mercifully be relieued: thzough our Lozd Jesus Chzist.

The Epistle.

Gala.iiii



Ell me (ye that desyze to bee vnder the lawe) doe ye not heare of the lawe? foz it is wzittẽ that Abzaham had two sonnes: the one by a bondmayde, the other by a freewoman. Yea, and he which was bozne of the bondwomã, was bozne after the flesche: but he which was bozne of the freewomã, was bozne by pzomes: which thinges are spoken by an allegozye: Foz these are two Testamentes, the one from the mount Sina which gendzeth vnto bondage, which is Agar: Foz mount Sina is Agar in Arabia, and bozdzeth vpon the citie, which is now called Jerusalem, and is in bondage with her childzen. But Jerusalẽ, which is aboue, is free, whiche is the mother of vs all. Foz it is wzitten: Reioyce thou barren that beareste no chyldzen: bzeake foozth and crye, thou that trauayleste not: Foz the desolate hath many moe chyldzen then she which hath an husband. Bzethzen, we are after Isaac the chyldzẽ of pzomes. But as then he that was bozne after the flesshe, persecuted him that was bozne after the spirite: Euen so is it nowe. Neuertheless, what sayth the scripture? put awaye the bondwoman & her sonne. Foz the sonne of the bondwoman shal not be heyze with the sonne of the freewomã.

So

So then brethren, we are not children of the bond woma, but of the free woman.

The Gospel.

IEsus departed ouer the sea of Galile, whiche is the sea of Tiberias, and a greate multitude followed him, because thei saw his miracles which he dydde on them that were diseased. And Jesus went vp into a mountayne, & there he sate with his disciples. And Easter, a feast of the Jewes, was nie. Whē Jesus then lift vp his eyes, & sawe a great cōpany come vnto him, he sayd vnto Philip: whēce shal we bye bread that these may eate? This he saide to proue him, for he him selfe knew what he would do. Philip aunswered him: two hūdreth penyworth of bread, are not sufficient for them, that euery mā may take a litle. One of his disciples (Andrew, Simō Peters brother) sayth vnto him: There is a ladde which hath fyue barley loues, & two fisches: but what are thei amōg so many? And Jesus said: make the people sitte downe. There was much grasse in the place: so the menne sate downe, in nūbre about fiue thousand. And Jesus toke the bread, & when he had geuē thākes, he gaue to the disciples, & the disciples to thē that were set downe, & likewise of the fisches as much as they would. Whē they had eaten ynough, he sayde vnto his disciples: gather vp the broken meate which remayneth, that nothinge bee lost. And they gathered it together & filled .xii. baskets with the broken meate of ỹ fiue barley loaues: which brokē meate remayned vnto them that had eatē. Then those men (when they had seen the miracle that Jesus did) said: this is of a truth the same Prophete that should come into the worlde. John. vi.

¶ The fifth Sundaye.

The Collecte.

WE beseche thee almightie God, mercifully to loke vpon thy people: that by thy great goodnesse they maye be gouerned and preserued euermore both in body and soule: through Jesus Christ our Lorde.

The

The Epistle.

Hebre.ix. CHriste beeing an hye Priest of good thinges to come, came by a greater & a more perfect tabernacle, not made with handes, that is to say, not of this buylding, neither by the bloud of Goates and Calues, but by his owne bloud he entred in once into the holy place, and founde eternall redempcion. For yf the bloud of Oxen & of Goates, & the asshes of a yong kowe, whē it was sprinkled, purifieth the vncleane as touching the purifying of the flesche: howe much more shal the bloud of Christe (which through the eternall spyryte, offered him selfe without spotte to God) purge youre conscience from dead workes, for to serue the lyuinge God? And for this cause he is the mediatoure of the newe Testamente, that throughe death, whiche chaunsed for the redempcion of those transgressions that were vnder the fyrste Testamēt, they whiche are called, myghte receyue the promes of eternall inheritaunce.

The Gospel.

Joh. viii. WHich of you can rebuke me of sinne? yf I saye the trueth, why do ye not beleue me? He that is of God, heareth gods wordes: ye therfore heare them not, because ye are not of God. Thē aūswered the Jewes, & sayd vnto him: say we not wel that thou art a Samaritane, and hast the deuyl? Jesus answered. I haue not the deuil: but I honor my father, & ye haue dishonoured me. I seke not myne owne prayse: there is one that seketh & iudgeth. Verely, verely, I say vnto you, yf a mā kepe my saying, he shal neuer see death. Then sayd the Jewes vnto him: now know we that thou hast the deuyll. Abrahā is dead, & the Prophetes, & thou sayest: yf a man kepe my saying he shal neuer taste of death. Art thou greater then oure father Abraham which is dead? And the Prophetes are dead: whō makest thou thy self? Jesus aunswered: yf I honoure my self, mine honor is nothing: it is my father that honoureth me, whiche you saye is youre God, and yet ye haue not knowen

knowen him, but I know him: & if I ſay I know him not I ſhalbe a lier like vnto you. But I know him & kepe his ſaying. Your father Abrahã was glad to ſee my daye: & he ſawe it & reioyſed. Then ſaid the Iewes vnto him. Thou art not yet fifty yere old, & haſt thou ſene Abraham? Ieſus ſaid vnto them: Uerely verely I ſay vnto you: ere Abrahã was borne, I am. Thẽ toke they vp ſtones to caſt at him: but Ieſus hidde himſelfe, and wente out of the temple.

¶ The Sunday next before Easter

The Collecte.

ALmighty & euerlaſting God, which of thy tender loue towardes man, haſt ſent our ſauiour Ieſus Chriſt to take vpon him our fleſche, & to ſuffre death vpon the croſſe, that al mankinde ſhould folowe the example of his great humilitie: mercifully graunte, that we both folowe the example of his paciẽce, & be made partakers of his reſurreccion: thorowe the ſame Ieſus Chriſt our Lorde.

The Epiſtle.

LEt the ſame mynde bee in you, that was alſo in Chriſt Ieſu: which whẽ he was in ỹ ſhape of god thoughte it no robbery to be equal with God: neuertheleſſe, he made him ſelfe of no reputaciõ, taking on him the ſhape of a ſeruaunt, and became like vnto man, & was found in his apparel, as a man. He humbled himſelf, & became obediẽt to the death, euẽ the death of the croſſe. Wherfore God hath alſo exalted him on highe, and geuen him a name whiche is aboue all names: that in the name of Ieſus, euery knee ſhould bowe, bothe of thynges in heauen, & thynges in earth, & thinges vnder the earthe: and that all tongues ſhould confeſſe, that Ieſus Chriſt is Lorde, vnto the prayſe of God the father. Philip. ii

The Goſpell.

AND it came to paſſe, when Ieſus had finiſhed all theſe ſayinges, he ſayed vnto his diſciples: ye know that after two dayes ſhalbe Easter, & the ſonne of man ſhalbe deliuered ouer to bee crucified. mat. xxvi.

crucifyed. Then assembled together the chiefe Priestes, & the Scribes, & the Elders of the people, vnto the palace of the high Priest (which was called Caiphas) & held a coũsel that they might take Jesus by subteltie, & kil him. But they sayd: not on the holy day, leste there be an vproare amõg the people. Whẽ Jesus was in Bethanie in the house of Simõ the Leper, there came vnto him a womã hauing an Alabaster boxe of precious ointmẽt, & powred it on his head, as he sate at the boarde. But whẽ his disciples saw it, thei had indignaciõ, saying: wherto serueth this waste? This oyntment might haue been wel solde, & geuẽ to the poore. When Jesus vnderstode that, he said vnto thẽ: why trouble ye the womã? for she hath wrought a good worke vpon me. For ye haue the poore alwaies with you, but me ye shal not haue alwayes. And in that she hath caste this oyntment on my body, she dyd it to bury me. Verely I say vnto you: wheresoeuer this Gospel shalbe preached in all the world, there shal also this be tolde that she hath done for a memorial of her. Then one of the twelue (which was called Judas Iscarioth) went vnto the chiefe Priestes, & sayd vnto them: what wil ye geue me, and I wyll deliuer him vnto you? And thei appointed vnto him. xxx. pieces of syluer. And frõ that tyme forth, he soughte opportunitie to betraye him. The firste daye of swete bread, the disciples came to Jesus, sayinge to him: where wilte thou that we prepare for thee, to eate the Passeouer? And he sayde: Goe into the citie to suche a man, & saye vnto him: the Mayster sayeth, my tyme is at hand, I wyl kepe my Easter by thee with my disciples. And the disciples did as Jesus had appoynted them, and they made ready the Passeouer. When the euen was come, he sate downe with the. xii. And as they dyd eate, he sayd: Verely I say vnto you, that one of you shal betray me. And they were exceding sorowful, and began euery one of them to saye vnto him: Lorde, is it I? He aunswered and sayde: he that dippeth his hande with me in the dishe, the same shall betraye me. The sonne of man truelye goeth, as it is written of him: but woe vnto

that

that man by whome the ſonne of man is betrayed. It had been good for that man, if he had not been borne. Thē Iudas, which betrayed him, aunſwered, & ſaid: Maiſter, is it I? He ſayd vnto him: thou haſt ſaid. And whē they wer eating, Ieſus toke bread, & when he had geuen thankes, he brake it and gaue it to the diſciples, & ſaid: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying: Drinke ye all of this: For this is my bloude (which is of the new Teſtament) that is ſhed for many, for ỹ remiſſion of ſinnes. But I ſay vnto you: I wil not drinke hencefurth of this fruite of the vine tree, vntil the day whē I ſhal drink it new with you in my fathers kingdom. And when they had ſayd grace, they went out vnto mount Oliuete. Then ſayd Ieſus vnto them: al ye ſhalbe offended becauſe of me this night. For it is written: I wyll ſmyte the ſhepehearde, and the ſhepe of the flocke ſhalbe ſcattered abroade: but after I am riſen agayn, I will goe before you into Galile. Peter aunſwered, and ſayd vnto hym: though al men be offended becauſe of thee, yet wil I not be offēded. Ieſus ſayd vnto him: verely I saye vnto thee, that in thys ſame night, before the Cocke krowe, thou ſhalte denye me thryſe. Peter ſaid vnto him: yea, though I ſhould dye with thee, yet wil I not denye thee: likewiſe alſo ſaid al the diſciples. Then came Ieſus with them vnto a farme place, (which is called Gethſemane) and ſaid vnto the diſciples. Sytte ye here, while I goe and pray yonder. And he tooke with him Peter, and the two ſonnes of zebede, and began to waxe ſorowfull and heauy. Then ſaid Ieſus vnto them. My ſoule is heauy euen vnto the death. Tarye ye here and watche with me. And he wente a little farther, and fell flat on his face, and prayed, saying: O my father, if it bee poſſible, let this cup paſſe from me: neuertheleſſe, not as I will, but as thou wilt. And he came vnto the diſciples, & founde them aſlepe, & ſaid vnto Peter: what, coulde ye not watche with me one houre? watche and praye that ye enter not into temptacion: the ſpirite is willynge, but the fleſche is weake. He wente awaye once agayne and prayed, saying:

ing: O my father, if this cup may not passe awaye from me except I drinke of it, thy will be fulfilled: & he came & found them aslepe agayne, for theyr eyes wer heauy. And he left them, and went again & prayed the third time, saying thesame woordes. Then cometh he to his disciples, & sayd vnto them: slepe on now and take your rest. Behold, the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be going: behold, he is at hand that doeth betray me. While he yet spake: loe, Judas one of the noumbre of the .xii. came, and with him a great multitude with sweordes and staues, sent from the chief Priestes & Elders of the people. But he that betrayed him, gaue them a token, saying: whomesoeuer I kisse, thesame is he, holde him fast. And forthwith he came to Jesus, and said: Hayle Maister, & kissed him. And Jesus sayd vnto him: frende, wherfore art thou come? Then came they and layd handes on Jesus, and toke him. And behold, one of thē that wer with Jesus, stretched out his hand and drewe his sweorde, and stroke a seruaunt of the hye Priest, & smote of his eare. Thē said Jesus vnto him: put vp thy sweord into the sheath, for al they that take the sweord shal perish with the sweord. Thinkest thou that I cannot now pray to my father, and he shall geue me euen now, more then .xii. legions of Aungels? But howe then shall the scriptures be fulfylled? For thus must it be. In thatsame houre sayde Jesus to the multitude: ye be come out as it were to a theefe with sweordes and staues, for to take me. I sate daylye with you teaching in the temple, & ye toke me not. But all this is done that the scriptures of the Prophetes might be fulfylled. Then all the disciples forsoke him and fled. And they toke Jesus and led him to Cayphas the hye Priest, where the Scribes and the Elders were assembled. But Peter folowed hym afarre of vnto the hye Priestes palace, and went in, and sate with the seruauntes to se the ende. The chiefe priestes & Elders, and al the counsel, sought false witnes agaynst Jesus (for to put him to death) but found none: yea, whē many false

ny false witnesses came, yet founde they none. At the laste came .ii. false wytnesses, and sayd: This felow sayd: I am hable to destroye the temple of god, and to builde it agayne in three dayes. And the chief Priest arose, and sayed vnto hym: aunswerest thou nothyng? Why doe these beare witnes against thee? But Jesus helde his peace. And the chief Priest aunswered, and said vnto him. I charge thee by the liuing God, that thou tell vs, whether thou be Christe the sonne of God. Jesus sayd vnto hym: thou hast said: Neuertheles I saye vnto you, hereafter shall ye see the sonne of man sytting on the ryght hande of power, and comming in the cloudes of the skye. Then the hie Priest rente hys clothes, sayinge: he hath spoken blasphemie, what nede we of any more witnesses? Beholde, nowe ye haue hearde hys blasphemy, what thynke ye? They aunswered, and sayd: he is worthy to dye. Then did they spit in his face, and buffeted him with fistes. And other smote hym on the face with the palme of theyr handes, saying: tell vs thou Christ, who is he that smote thee? Peter sate without in the courte, & a damosell came to hym, saying: thou also waste with Jesus of Galile: but he denied before them al, saying: I wote not what thou sayst. Whē he was gone out into the porche, another wenche sawe hym, and sayed vnto them that were there: This felow was also with Jesus of Nazareth. And agayne he denyed with an othe, sayinge: I doe not knowe the man. After a while came vnto hym they that stode by, & sayd vnto Peter: surely thou art euen one of them, for thy speache bewrayeth the. Thē began he to curse & to sweare, that he knew not the mā. And immediatly ỳ Cocke krew. And Peter remembred the worde of Jesu, which sayd vnto hym: before the cocke krowe, thou shalt denye me thrise: and he wente oute and wept bitterly. When the morninge was come, all the chiefe Priestes and Elders of the people helde a counsell agaynste Jesus, to put hym to death, and brought hym bounde, and delyuered hym vnto Pontyus Pilate the deputie. Thē Judas (which had betrayed him) seeyng that he was condemned, repented hymselfe, and

brought agayn the.xxx.plates of ſiluer to the chief prieſtes and Elders, ſaying: I haue ſinned betraying the innocent bloud. And they ſaid: what is that to vs? See thou to that. And he caſt down the ſiluer plates in the temple, and departed, and went & hanged himſelf. And the chiefe prieſtes toke the ſiluer plates, and ſayd: It is not lawful for to put them into the treaſure, becauſe it is the price of bloud. And they toke counſayle, and bought with them a potters field to bury ſtraungers in. Wherfore the fielde is called Haceldema, that is, the fielde of bloude, vntyll thys daye. Thē was fulfilled that which was ſpoken by Jeremie the prophete, ſaying: and they toke.xxx.ſyluer plates, the price of hym that was valued, whom they boughte of the childzen of Iſraell, and gaue them for the potters field, as the lorde appointed me. Jeſus ſtode beefore the deputie, and the deputie aſked him, ſaying: Art thou the kinge of the Jewes? Jeſus ſaid vnto him: thou ſaieſt. And when he was accuſed of the chief prieſtes and elders, he aunſwered nothyng. Thē ſayd Pilate vnto him: heareſt thou not how many witneſſes they laye againſt thee? & he aunſwered him to neuer a word: inſomuche that the deputy merueiled greatly. At that feaſte, the deputie was wont to delyuer vnto the people a pryſoner whom they would deſyre. He had then a notable pryſoner called Barrabas. Therfore when they were gathered together, Pilate ſayed: whether wyll ye that I geue looce vnto you, Barrabas, or Jeſus whiche is called Chriſte? For he knew ỹ for enuy they had delyuered hym. When he was ſet down to geue iudgement, his wife ſente vnto hym, ſayinge: haue thou nothyng to doe with that iuſte man. For I haue ſuffred thys day many thynges in my ſlepe, becauſe of him. But the chief prieſtes and elders perſwaded the people that they ſhould aſke Barrabas, and deſtroye Jeſus. The deputie anſwered, and ſayd vnto them: whether of the twayne wyl ye that I let loce vnto you? They ſayd, Barrabas. Pilate ſayd vnto them: what ſhal I doe thē with Jeſus, which is called Chriſt? They all ſayd vnto hym: let hym be crucyfyed. The deputie ſaid: what euill hath he done? but thei cried

moze

more saying, let him be crucified. When Pilate sawe that he could preuaile nothing, but that more bulines was made: he toke water, & washed his handes before the people, saying: I am innocent of the bloud of this iuste person, see ye. Then aunswered al the people and said, his bloud be on vs and on our childrē. Thē let he Barrabas loce vnto them & scourged Jesus, & delyuered him to be crucified. Then the souldiours of the deputie toke Jesus into the common hall, & gathered vnto hym al the company: and they stripped hym, and putte on hym a purple robe, and platted a crowne of thornes, and put it vpon his head, & a rede in his right hand, & bowed the knee before hym, and mocked hym, saying: haile king of the Jewes: and when they had spyt vpon hym, they toke ꝑ rede and smote hym on the head. And after that they had mocked him, they toke the robe of him again, & put his own raiment on him, & led him awaye to crucifie him. And as they came oute, they founde a man of Cirene (named Simō) hym they compelled to beare his crosse. And they came vnto the place which is called Golgotha, ꝑ is to saye (a place of dead mens sculles) and gaue hym vineger mingled with gal to drynke: & when he had tasted therof, he would not drynke. Whē they had crucified him, they parted hys garmentes and dyd caste lottes, that it might be fulfilled whiche was spoken by the Prophete: They parted my garmentes amonge them, and vpon my vesture did they cast lottes. And they sate and watched hym there, and set vp ouer his head the cause of hys death written. This is Jesus the king of the Jewes. Then were there two theues crucified with him, one on ꝑ ryghte hande, and an other on the left. They that passed by, reuiled him, wagging their heades, & saying: thou that destroiedst ꝑ temple of God, & didst build it in three dayes, saue thy self. If thou be the sonne of god come down from the crosse. Likewyse also the hie Priestes mocking him with the Scrybes and elders, sayd: he saued other, himselfe he cannot saue. If he bee the kynge of Israell, lette hym nowe come downe from the crosse, and we wyll beleue hym. He trusted in GOD, lette hym delyuer hym nowe, yf he wyll haue

him: for he ſayed, I am the ſonne of God. The theues alſo whiche were crucified with hym, caſt the ſame in his teeth. From the ſyxth houre was there darkenes ouer al the land vntyl the nynth houre. And aboute the ninth houre, Jeſus cried with a loude voice, ſaying: Ely, Ely, lamaſabathany: that is to ſaye: my god, my god, why haſt thou forſake me: Some of them that ſtode there, when they heard ỹ, ſayed: Thys man calleth for Helyas. And ſtreight waye one of them ranne and toke a ſponge, and when he had filled it ful of vineger, he put it on a rede, and gaue hym to drinke. Other ſayed: let be, let vs ſee whether Helias wyll come and deliuer hym. Jeſus when he had cryed agayn with a loud voice, yelded vp the goſt. And behold, the vayle of the temple dyd rent in .ii. partes, from the top to the botome, and the earth did quake and the ſtones rent, and graues did open, and many bodyes of ſainctes whyche ſlepte, aroſe and wente out of the graues after hys reſurreccion, and came into the holy citie, and appeared vnto many. When the Centuryon, and they that were with hym watchynge Jeſus, ſaw the earthquake, and thoſe thynges whiche happened, they feared greatly, ſaying: Truely thys was the ſonne of god. And many women were there (beholding him afarre of) which folowed Jeſus frō Galile, miniſtryng vnto hym: Emong which was Mary Magdalene, & Mary the mother of James & Joſes, and the mother of zebedes childrē.

Monday before Easter.

The Epiſtle.

Eſai. lxiii

WHat is he this that cummeth from Edom, with redde colored clothes of Boſra (which is ſo coſtly cloth) and cummeth in ſo mightely with all his ſtrength: I am he that teacheth ryghteouſneſſe, and am of power to helpe. Wherfore then is thy clothyng redde, and thy rayment lyke his that treadeth in the wine preſſe: I haue troden the preſſe my ſelfe alone, and of all people there is not one with me. Thus wyl I treade down mine enemies in my wrath, and ſet my feete vpon them in myne indignacion:

indignacion: And their bloud shal bespring my clothes, & so wyll I stayne all my raiment. For the daye of vengeaunce is assigned in my hert, and the yeare when my people shalbe delyuered is come. I loked aboute me, and there was no man to shewe me any helpe. I merueiled that no man held me vp. Then I helde me by mine owne arme, & my feruentnes sustayned me. And thus wil I treade down the people in my wrath, and bathe them in my displeasure, and vpon the earth wyll I lay their strength. I wil declare the goodnes of the lord, yea and the prayse of the Lorde for al that he hath geuen vs, for the great good that he hath done for Israel, which he hath geuen them of his own fauor, and accordyng to the multitude of hys louing kindnes: For he sayed: these no doubte are my people, and no chrinking chyldren, & so he was theyr sauioure. In theyr troubles he was also troubled with them, and the Angel that went furth from his presence, deliuered them. Of very loue and kindnes that he had vnto them, he redemed them. He hath borne them and caryed them vp, euer sence the world began: But after they prouoked him to wrath and vexed his holy minde, he was theyr enemie, and fought agaynst them himselfe. Yet remembred Israel the olde tyme of Moses and hys people, saying: where is he that broughte them from the water of the sea, with them that fede his shepe: where is he that hath geuen hys holy spirite amonge them: he ledde them by the ryght hand of Moses, with his glorious arme, deuiding the water before thē (wherby he gate hymselfe an euerlastyng name:) he led them in the depe, as an horse is led in the playne, that they should not stumble, as a tame beast goeth in the fielde & the breath geuen of God, geueth hym reste. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Loke down then from heauen, & beholde the dwelling place of thy sanctuary, and thy glory. How is it that thy gelousy, thy strength, the multitude of thy mercies, and thy louing kindnes, wyll not be entreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquaynted with vs: But thou lorde art our father & redemer,

and thy name is euerlastyng. O lord, wherfore hast thou led vs out of thy way: wherfore hast thou hardened our heartes that we feare thee not. Be at one with vs agayne for thy seruauntes sake, and for the generacion of thyne heritage. Thy people haue had but a lytle of thy Sanctuary in possessiō: for our enemies haue troden down the holy place. And we were thyne from the beginning, when thou wast not theyr Lorde, for they haue not called vpon thy name.

The Gospell.

Mar.xiiii

After two dayes was Easter, and the dayes of swete bread. And ỹ hie priestes and ỹ Scribes sought how they might take him by crafte, and put him to death. But they said: not in the feast day lest any busines aryse amonge the people. And when he was in Bethany in the house of Simon the leper, euen as he sate at meate, there came a woman hauing an Alabaster box of ointmente, called Narde, that was pure and costly: & she brake the box and powred it vpon his head. And there were some that were not contente within themselues, and said: what neded this waste of oyntment: for it mighte haue been solde for more then three hundreth pence, and haue been geuen vnto the pore. And they grudged agaynst her. And Iesus sayed: lette her alone, why trouble ye her. She hath done a good worke on me: for ye haue poore with you alwayes, and whensoeuer ye wyll ye maye doe them good: but me haue ye not alwaies. She hath done that she coulde, she came aforehande to annoynte my body to the buryinge. Verely I saye vnto you, wheresoeuer thys Gospell shall be preached throughout the whole world, this also that she hath done, shalbe rehearsed in remēbraūce of her. And Judas Iscarioth one of the twelue, went away vnto the hie Priestes to betray hym vnto them: When they heard that, they were glad, and promised that they woulde geue hym money. And he soughte how he might conuenienty betraye hym. And the first day of swete bread (when they offered

fered ỳ Passeouer)his disciples sayd vnto hym: where wilte thou that we goe and prepare that thou mayest eate ỳ Passeouer? And he sente furth two of his disciples, and sayed vnto them: goe ye vnto the citie, and there shall mete you a manne bearyng a pitcher of water, folowe hym. And whithersoener he goeth in, say ye vnto the good man of the house, the master saith, where is the geast chaũber, wherin I shal eate ỳ Passeouer with my disciples? And he wyl shewe you a greate parlor paued and prepared, there make readye for vs. And hys disciples went furth, and came into the citie, and founde as he had sayd vnto them: and thei made ready the Passeouer. And when it was nowe euentide, he came with the twelue. And as they sate at borde and did eate, Jesus sayd: verely I saye vnto you, one of you (that eateth with me) shall betraye me. And they began to be sory, and to saye to hym one by one: is it I? and an other sayd: is it I? he aunswered and sayd vnto them: it is one of the .xii. euen he that dyppeth with me in the platter. The sonne of man truly goeth as it is written of him, but woe to that manne by whom the sonne of mã is betrayed: good were it for that manne, if he had neuer been borne. And as they did eate, Jesus tooke bread, and when he had geuen thankes, he brake it, and gaue to thẽ, and said: Take, eate, this is my body. And he toke the cup, and when he had geuen thankes, he toke it to thẽ, and they al dranke of it. And he said vnto them: This is my bloud of the newe testament, which is shed for many. Verely I say vnto you, I wil drinke no more of the fruite of the vine, vntil that day that I drinke it newe in the kingdome of God. And when they had sayed grace, they went out to the mounte Oliuete. And Jesus saith vnto them: all ye shalbe offended because of me thys nyghte. For it is written: I wyll smite the shepeheard, and the shepe shalbe scattered: but after that I am rysen agayne, I wyll goe into Galile before you. Peter said vnto him: and though all men be offended, yet wyll not I. And Jesus sayeth vnto him: verely I say vnto thee, that this day, euen in this night, before ỳ Cocke krow twise thou shalt denye me three times. But he spake more vehementlye: no, if I shoulde dye wyth

thee, I wyll not denye thee: Lykewyse also sayed they all. And they came into a place which was named Gethsemane, and he said to his disciples: syt ye here while I goe aside & pray. And he taketh with him Peter, & James, and John, and began to waxe abashed & to be in an agonye, and sayed vnto them: My soule is heauy euen vnto the death: tarye ye here and watche. And he went furth a little, and fell downe flat on the ground and prayed, ỹ if it were possible, the houre might passe from hym. And he sayd: Abba father, al thynges are possible vnto thee, take away this cup from me: neuertheles, not as I wyl but that thou wylt be done. And he came and founde them, slepyng, and sayeth to Peter: Symon, slepest thou? Couldest not thou watche one houre? watche ye & pray, lest ye entre into temptaciõ: ỹ spirite truly is ready, but the flesche is weake. And agayne he wente aside and prayed, and spake the same wordes. And he returned and found them aslepe agayne, for theyr eyes were heauy, neyther wyst they what to aunswere hym. And he came the thyrde tyme and sayd vnto them: slepe hencefurth and take youre ease, it is inough. The houre is come: behold, the sonne of man is betrayed into the handes of synners: Ryse vp, let vs goe: Loe, he that betrayeth me is at hande. And immediately while he yet spake, cummeth Judas (whiche was one of the twelue) and with hym a greate noumber of people with swordes & staues, from the hie priestes, and Scribes, and Elders. And he that betrayed hym, had geuen them a generall token, saying: whosoeuer I doe kisse, the same is he: take and leade him away warely. And assone as he was come, he goeth straight waye to hym, and sayeth vnto hym: Mayster, Mayster, and kyssed hym: and they layed theyr handes on hym, and tooke hym. And one of them that stoode by, drewe out a swoorde, and smote a seruaunte of the hye Priestes, and cutte of hys eare. And Jesus aunswered, and said vnto them: ye be come oute as vnto a these with swoordes and staues, for to take me: I was daylye with you in the temple teachynge, and ye tooke me not: but these thynges come to passe that the Scripture shoulde bee fulfylled. And they all forsoke hym,

him,and ran away. And there folowed him a certain yong man clothed in linnen vpon the bare: and the yong menne caught him,and he left hys linnen garment, and fled from them naked. And they led Jesus away to the high priest of al, & with him came al the hye priestes and the Elders,and the Scribes. And Peter folowed him a great way of(euen till he was come into the palace of the hye Priest)and he sate with the seruauntes, and warmed himself: at the fyre. And the hye priestes & al the counsell sought for witnes against Jesu to put him to death,and founde none:for many bare false witnes against hym, but their witnesses agreed not together. And there arose certayne and brought false witnes agaynst hym, saying:we hearde hym saye: I will destroye this temple that is made with handes,and within three daies, I wil build another made without handes. But yet theyr witnesses agreed not together. And the hye Priest stoode vp among them,and asked Jesus, saying: aunswerest thou nothing? How is it that these beare witnes agaynst thee? But he helde hys peace, and aunswered nothing. Agayne the hye Priest asked him, and sayde vnto him: Arte thou Christe the sonne of the blessed? And Jesus sayd: I am. And ye shall see the sonne of man sittyng on the right hand of power,and coming in the cloudes of heauen. Then the hye Priest rent his clothes,and sayde:what nede we any further of witnesses? ye haue herd blasphemy,what thinke ye? And they all condemned hym to be woorthye of deathe. And some began to spytte at him,and to couer hys face,and to beate him with fistes,and to saye vnto him: Areade. And the seruauntes bufeted him on the face. And as Peter was beneathe in the palace, there came one of the wenches of the hyest priest:and when she saw Peter warming himself,she loked on him,and sayd:wast not thou also with Jesus of Nazareth? And he denied saying: I know him not,nether wote I what thou sayest. And he went out into the porche, & the Cocke krewe. And a damosell(when she sawe him)began agayn to say to thē that stode by:this is one of thē. And he denyed it agayn. And anone after,they

that

that stode by, said again vnto Peter: surely thou art one of thē, for thou art of Galile, & thy speche agreeth therto. But he began to curse and to sweare, saying: I knowe not this man of whom ye speake. And again the cocke krewe, and Peter remembred the woorde that Jesus had sayde vnto him: before the cocke krow twise, thou shalt denie me three times. And he began to wepe.

¶ Tuesday before Easter.

The Epistle.

Esai. l

THe lord god hath opened mine eare, therfore can I not say nay, neither withdraw my self: but I offer my backe vnto the smiters, and my chekes vnto the nippers. I turne not my face frō shame and spitting, and the lord God shal helpe me: Therfore shal I not be confounded. I haue hardened my face lyke a flint stone, for I am sure that I shal not come to confusion. He is at hand ỹ iustifyeth me, who wil then goe to lawe with me? Let vs stande one against another: if there be any that wil reasō with me, let him come here furth to me. Behold, the lord god standeth by me, what is he then that can condēne me? loe, they shalbe like as an old cloth, the moth shal eate them vp. Therfore, whoso feareth ỹ lord among you, let him heare the voyce of his seruaunt. Whoso walketh in darknes, & no light shineth vpon him, let him put his trust in the name of the lord, & hold him vp by his God: but take hede, ye al kiendle a fyre of the wrath of god, & stiere vp the coales: walke on in the glistryng of your owne fyre, and in the coales that ye haue kiendled. Thys cometh vnto you from my hand, namely that ye shall slepe in sorowe.

The Gospell.

Mat. xv.

AND anone in the dawnyng, the hye Priestes held a counsel wyth the Elders and the Scribes, and the whole congregacion, & bound Jesus, and led hym awaye, and deliuered hym to Pylate. And Pylate asked hym: arte thou the kynge of the Jewes? and he aunswered, and sayde to him: thou sayest it. And the hye priestes accused him of manye thynges. So Pylate asked hym

hym agayne, saying: aunswerest thou nothyng? Beholde howe manye thynges they laye to thy charge. Jesus aunswered yet nothing, so that Pilate merueyled. At that feast Pylate dyd delyuer vnto them a prysoner, whomesoeuer they woulde desyre. And there was one that was named Barrabas, whiche lay bounde with them that made insurrection: he had commytted murther. And the people called vnto him, and began to desyre hym, that he wouide doe accoyding as he had euer done vnto them. Pilate aunswered them, saying: will ye that I let looce vnto you the kyng of the Jewes? for he knewe that the hye pryestes had deliuered him of enuie. But the hye pryestes moued the people that he shoulde rather delyuer Barrabas vnto them. Pilate aunswered again, and said vnto them: what wil ye ỳ I then doe vnto him, whom ye cal the king of ỳ Jewes? And they cryed again, crucifye him. Pilate said vnto them: what euil hath he done? And they cryed the moze feruently, crucifie him. And so Pilate willyng to content ỳ people, let looce Barrabas vnto them, and deliuered vp Jesus (whē he had scourged him) foz to bee crucifyed. And the souldiours ledde hym awaye into the common halle, and called together the whole multitude, and they clothed hym with purple, and they platted a crowne of thoznes, and crowned hym withall, and began to salute hym: Hayle kyng of the Jewes. And they smote him on the head with a reede, and dyd spyt vpon hym, and bowed theyr knees and woyshipped him. And when thei had mocked him, thei toke the purple of him, and put his owne clothes on him, & led him out to crucifye him. And they compelled one that passed by, called Simon of Syrene (the father of Alexander and Rufus) which came out of ỳ field, to beare his crosse. And they brought him to a place named Golgotha (whiche if a man interpzete) is the place of dead mens sculles: and they gaue him to drinke, wine mingled with mirrhe, but he receiued it not. And whē thei had crucified him, thei parted his garmētes, casting lottes vpon thē what euery mā should take. And it was about the thyrd houre, and they crucifyed him.

And

And the tytle of his cause was written. The kynge of the Jewes. And they crucified with him two theues, the one on his right hand, & the other on his left. And the scripture was fulfilled, which saith: he was counted among the wicked. And they that went by, rayled on him, wagging their heades, & saying: A wretche, thou that destroyest the temple, and buildest it agayn in three dayes, saue thy selfe and come down from the crosse. Likewise also mocked him the hye Priestes among themselues with the Scribes, and sayd: he saued other men, himselfe he cannot saue. Let Christ the King of Israell descende nowe from the crosse, that we may see & beleue. And they that were crucifyed with hym, checked him also. And when ỹ sixth houre was come, darknes arose ouer all the earth, vntill the ninth houre. And at the ninth houre, Jesus cryed with a loude voyce, saying: Eloy, Eloy, lamazabathany: which is (if one interprete it) my god, my God, why hast thou forsaken me: And some of them that stode by, when they heard that, sayde: behold, he calleth for Helyas. And one ranne and fylled a sponge full of vinegre, and putte it on a reede, and gaue him to drinke, saying: let him alone, let vs see whether Helias will come and take him downe. But Jesus cryed with a loude voyce, and gaue vp the goste. And the vayle of the temple rent in two pieces from the top to the bottome: And when ỹ Centurion (which stode before him) sawe that he so cryed, and gaue vp the gost, he sayd: truely this man was the sonne of God. There were also weomen a good way of, beholding him: amõg whom was Mary Magdalene, and Mary the mother of James the litle, and of Joses, and Mary Salome (which also when he was in Galile, had folowed him and ministred vnto him) and many other weomen, whiche came vp with him to Jerusalem. And now when the euen was come (because it was the daye of preparyng that goeth before the Sabboth) Joseph of the citie of Aramathia a noble counsayloure, whiche also loked for the kyngdom of God, came and went in boldelye vnto Pylate, and begged of him the bodye of Jesu. And Pilate meruayled that

he was

he was already dead, and called vnto him the Centurion, & asked of him whether he had been any whyle dead. And when he knew the trueth of the Centuryō, he gaue the body to Joseph, & he bought a lynnen cloth, and tooke hym down, & wrapped him in the linnen cloth, and layed him in a sepulchre that was hewen oute of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was layde.

Wednesdaye before Easter.

The Epistle.

Hebr. ix.

WHereas is a testamente, there must also (of necessitie) be the death of him that maketh the testamente. For the testamente taketh auctoritie whē men are dead: for it is yet of no value, as long as he that maketh the testamente is alyue: for whiche cause also, neither the firste testamente was ordayned without bloud. For when Moses had declared al the commaundemente to all the people, accordyng to the lawe, he toke the blond of calues and of Goates, with water and purple wolle, and yssope, and sprinkled both the booke and all the people, saying: this is the bloud of the testamente, whiche God hath appointed vnto you. Moreouer he sprinkled the tabernacle with bloud also, and all the ministring vessels. And almost al thynges are by the law purged with bloud, and without sheding of bloud is no remission. It is nede then, that the similitudes of heauenly thynges be purifyed with suche thynges: but that the heauenly thynges themselues, be purified with better sacrifices thē are those. For Chryste is not entred into the holye places that are made with handes (whiche are simulitudes of true thynges) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer hymselfe often, as the hie priest entereth into ỳ holy place euery yere with straunge bloud: for then must he haue often suffred sence the worlde began. But now in ỳ ende of the worlde hath he appeared once, to put synne to flyghte by the offering vp of himselfe. And as it is

it is appointed vnto al men ỹ they shal once die, & thẽ cometh the iudgement: Euen so Christe was once offred to take away the sinnes of many, & vnto them that loke for hym, shal he appeare agayne withoute synne, vnto saluacyon.

The Gospell.

Luk. xxii. THe feast of swete bread drewe nie, whiche is called Easter, and the hie Priestes and Scribes soughte how they might kil him, for they feared the people. Then entred Satan into Judas, whose syrname was Iscarioth (which was of the noumber of the .xii.) and he went hys way and commoned with the hie Priestes and offycers, how he might betray hym vnto thẽ. And they were glad, and promysed to geue hym money. And he consented, and sought opportunitie to betraye him vnto them when the people were awaye. Then came the daye of swete bread, whẽ of necessitie the passeouer must be offered. And he sente Peter and John, saying: goe and prepare vs the passeouer, that we maye eate. They sayd vnto hym: where wylte thou that we prepare? And he sayd vnto them: beholde, when ye entre into the citie, there shall a man mete you bearing a pitcher of water: hym folowe into thesame house that he entreth in, and ye shall say vnto the good man of the house: the Maister saith vnto thee, where is the geast chaumbre where I shall eate the Passeouer with my disciples? And he shall shewe you a great parloure paued, there make ready. And they went and founde as he had sayd vnto them, and they made readye the passeouer. And when the houre was come, he sate downe, & the .xii. Apostles with him. And he sayed vnto them: I haue inwardly desyred to eate thys passeouer with you, beefore ỹ I suffre. For I say vnto you: hencefoorth wyll I not eate of it any more, vntyll it be fulfylled in the kyngdom of God. And he toke the cup, and gaue thankes, and sayd: Take this, and deuide it among you. For I say vnto you: I will not drinke of the fruite of thys vine, vntyll the kyngdome of God come. And he toke bread, & when he had geuen thankes, he brake it, and gaue vnto them saying: This is my bodye whiche is

geuen

geuen for you: This doe in the remembraunce of me. Lykewise also whē he hadde supped, he tooke the cuppe, sayinge: This cuppe is the newe testamente in my bloud, whiche is shedde for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of manne goeth as it is appoynted, but woe vnto that manne, by whom he is betraied. And they beganne to enquire amonge themselues, whiche of them it was that shoulde dooe it. And there was a strife amonge them, whiche of them should seme to be the greateste. And he saied vnto them: the kinges of nacions reigne ouer them, and they that haue auctoritie vpon them, are called gracious: but ye shall not so bee. But he that is greateste amonge you, shall bee as the yonger, and he that is chiefe shall bee as he that dooeth ministre. For whether is greater he that sitteth at meate, or he ẏ serueth: Is it not he that sytteth at meate: But I am amonge you, as he that ministreth. Ye are they whiche haue bydden with me in my temptacions. And I appointe vnto you a kyngdome, as my father hath appointed to me, that ye maye eate and drynke at my table in my kyngedome, and sytte on seates iudgeinge the twelue trybes of Israel. And the Lord sayd: Simon, Simon, beholde, Sathan hath desired to syfte you, as it were wheate: But I haue prayed for thee, that thy faythe fayle not. And when thou art conuerted, strength thy brethren. And he sayed vnto him: LORDE, I am ready to goe with thee into prieson, and to death. And he said: I tell thee Peter, the cocke shall not crowe thys daye, tyll thou haue denied me thryse that thou knoweste me. And he sayed vnto them: when I sente you without wallet, and scrip, and shoes, lacked ye any thyng: And they said, no. Thē said he vnto thē: but now he that hath a wallet, let hym take it vp, & likewise his scrip. And he that hath no sweorde, let hym sell hys coate and bye one. For I saye vnto you, that yet thesame whiche is written, muste be perfourmed in me: euen amonge the wycked was he reputed: For those thinges whiche are written of me haue an ende. And they sayed: Lorde, beholde, here are two sweordes: and he sayed vnto them:

them: it is enough. And he came out, and went (as he was wonte) to mounte Oliuete. And the disciples folowed him. And when he came to the place, he said vnto them: pray, lest ye fall into temptacio. And he gate hymself from thē about a stones cast, and kneled down and prayed, saying: Father, if thou wilt, remoue this cup from me: Neuertheless, not my wil, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting hym. And he was in an agonye, and prayed the longer: and his sweate was lyke droppes of bloud, tricklyng down to the ground. And whē he arose from prayer, & was come to his disciples, he foūd them slepyng for heauinesse, & he said vnto them: why slepe ye: Ryse & praye, leste ye fall into temptacion. While he yet spake, behold, there came a company, & he that was called Judas, one of the twelue, went before them, and preased nye to Jesus, to kysse hym. But Jesus sayed vnto hym: Judas, betraiest thou the sonne of man with a kisse: When they which were about him saw what would folow, they saied vnto him: Lord, shal we smite with the sweord: And one of them smote a seruaunt of the hie priestes, and stroke of his right eare: Jesus answered and said: suffre ye thus farre forth. And when he touched his eare, he healed him. Then Jesus said vnto the hie priestes, and rulers of the temple, and the elders, whiche were come to him: Ye bee come out as vnto a theefe, with sweordes and staues. When I was dayly with you in the Temple, ye stretched forth no handes against me: but this is euen your verye houre, & the power of darkenes: Then toke they hym and led hym, and brought him to the hie priestes house. But Peter folowed afarre of. And when they had kiendled a fyre in the middes of the palace, & were set down together, Peter also sate down among them. But when one of the wenches beheld him, as he sate by the fyre (& loked vpon him) she said: this same felow was also with him. And he denied him, saying: woman, I know hym not. And after a litle whyle, another saw hym, and saied: thou art also of them. And Peter sayd: mā I am not. And aboute the space of an houre

after,

after, another affyrmed, saying: Verely thys felowe was with him also, for he is of Galile. And Peter sayd: man, I wote not what thou sayest. And immediately while he yet spake, the Cocke krewe. And the lord turned backe, and loked vpon Peter. And Peter remembred the woorde of the Lord, how he had sayd vnto him: before the Cocke krowe, thou shalt denie me thrise: and Peter went out & wept bitterly. And the men that tooke Jesus, mocked him, & smote him: and whē they had blindfolded him, they stroke him on the face, & asked him, saying: Aread, who is he that smote thee? And manye other thynges despitefullye sayde they against him. And as soone as it was daye, the Elders of the people, and the hye Priestes and Scribes, came together, and ledde him into theyr counsell, saying: Arte thou verye Christe? tell vs. And he sayde vnto them: If I tell you, ye wil not beleue me: and if I aske you, you wil not aunswere, nor let me goe: hereafter shall the sonne of man sitte on the right hande of the power of God. Then sayde they all: Arte thou then the sonne of God? he said: Ye say that I am. And they sayde: what nede we of any further witnesse? For we our selues haue heard of his own mouthe.

Thursday before Easter.

The Epistle.



This I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For first of al, whē ye come together in congregation, I heare that there is diuisiō among you, and I partly beleue it. For there must be sectes among you, that they which are perfecte among you, may be knowen. When ye come together therfore into one place, the Lordes supper cannot be eaten, for euerye mānne beginneth afore to eate his owne supper. And one is hungrye, and another is dronken. Haue ye not houses to eate and drinke in, despise ye the congregacyon of God, and shame them that haue not? what shal I say vnto you? shall I prayse you? In this I prayse

1. Cor. xi.

you not. That whiche I deliuered vnto you, I receiued of the lord. For the lord Jesus, ỹ same night in which he was betrayed, toke bread, and when he had geuen thankes, he brake it, & sayd. Take ye and eate, this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner also, he toke the cuppe when supper was done, sayinge: this cup is the new Testamente in my bloud. This do, as oft as ye drinke it, in remembraunce of me. For as often as ye shal eate this bread, & drinke of this cup, ye shal shewe the Lordes death tyl he come. Wherfore, whosoeuer shal eate of this bread, & drinke of this cuppe of the lord vnworthely, shalbe gyltie of the body and bloud of the lord. But let a man examine himselfe, & so let him eate of the bread and drinke of the cuppe. For he that eateth and drinketh vnworthely, eateth & drinketh his owne damnacion, because he maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and many slepe. For if we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the worlde. Wherfore my brethren, when ye come together to eate, tary one for another. If any man hungre, let him eate at home, that ye come not together vnto condemnacion. Other thinges wil I set in ordre when I come.

The Gospell.

Luk. xxiii

THe whole multitude of them arose, and lead him vnto Pilate. And they began to accuse hym, saying: we found this felowe peruerting the people, & forbidding to pay tribute to Cesar, saying that he is Christ a kyng. And Pilate apposed him, saying: arte thou the king of the Jewes? he aunswered him, and saide: thou sayest it. Then said Pilate to the hye priestes & to the people: I find no fault in this man. And they wer the more fierce, saying: he moueth the people, teachyng throughout al Jury, & began at Galile euen to this place. Whē Pilate heard mencion of Galile, he asked whether the man were of Galile. And assone as he knewe ỹ he belonged vnto Herodes

rodes iurisdiccion, he sent him to Herode, which was also at Jerusalem at that tyme. And when Herode sawe Jesus, he was exceding glad, for he was desyrous to see him of a long seasō, because he had heard many thinges of him, and he trusted to haue seene some miracles doone by hym. Then he questioned with him many woordes. But he answered him nothing. The hie priestes & Scribes stode furth and accused him straightly. And Herode with his menne of warre, despised him. And when he had mocked hym, he arayed him in white clothing, & sent him agayne to Pilate. And thesame daye Pilate and Herode were made frendes together. For before they were at variaunce. And Pilate called together the hye priestes, & the rulers, & the people, & said vnto thē: ye haue brought this man vnto me, as one that peruerteth the people: & behold, I examine him before you, and find no fault in this man of those thinges wherof ye accuse him, no nor yet Herode. For I sēt you vnto him, & loe, nothing woorthy of death is doone vnto him: I will therfore chastē him, & let him loce. For of necessitie he must haue let one loce to thē at that feast. And all the people cryed at once, saying: away with him, & deliuer vs Barrabas which for a certayn insurreccion made in the citie, and for a murther, was cast into prison. Pilate spake agayn vnto them, willing to lette Jesus looce. But they cryed, saying: Crucifye hym, Crucifye him. He sayde vnto them the third tyme: what euil hath he done? I fynde no cause of death in him: I will therefore chasten hym and lette hym goe. And they cryed with loude voyces, requirynge that he myght bee Crucifyed. And the voyces of them, and of the hie priestes preuayled. And Pilate gaue sentence that it should be as they required, & he let looce vnto them, him that (for insurreccion and murther) was cast into prison, whom thei had desired: & he deliuered to them Jesus, to doe with him what they would. And as they lead him awai, they caught one Simon of Cyrene coming out of the field: and on hym layd they ỳ crosse, that he myght beare it after Jesus. And there folowed him a great company of people, & of womē,

whiche bewayled and lamented hym. But Jesus turned backe vnto them, & sayd: ye daughters of Jerusalem, wepe not for me, but wepe for your selues and for your children. For behold, the dayes wil come, in the which they shal say: Happy are the baren, & the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shal they begin to say to ỹ mountaines, fall on vs: & to the hilles, couer vs. For if they doe this in a greene tree, what shalbe doone in the drye: And there wer two euil doers led with him to bee slayn. And after that they wer come to the place (which is called Caluarie) there they crucifyed him & the euil doers: one on the right hand, and the other on the left. Then sayde Jesus: father forgeue them, for they wote not what they doe. And they parted his rayment, and cast lottes. And the people stode and beheelde. And the rulers mocked him with them, saying: he saued other men, let him saue himselfe if he be very Christ the chosen of God. The souldiers also mocked him, & came and offred him vinegre, and said: if thou be the king of Jewes, saue thy self. And a superscripcion was writen ouer him, with letters of Greke, and Latine, & Hebrue: This is the kyng of the Jewes. And one of the euill doers, which were hanged, rayled on him, saying: If thou be Christ, saue thy selfe & vs. But the other aunswered and rebuked him, saying: feareſt thou not god, seing thou art in the same damnacion: we are righteously punyshed, for we receue according to our dedes: but thys man hath done nothyng amisse. And he said vnto Jesus: Lord, remembre me when thou comeſt into thy kingdome. And Jesus sayd vnto him: verely I say vnto the: to day shalt thou be with me in Paradyse. And it was aboute the sixth houre: and there was a darkenes ouer al the earth, vntyll the ninth houre, and the Sunne was darkened. And the vayle of the Temple dyd rent, euen through the myddes. And when Jesus had cryed with a loude voyce, he sayde: Father, into thy handes I commend my spirite. And whē he thus had sayd, he gaue vp the goſt. When the Centurion sawe what had hapned, he glorifyed God, saying: verelye this was a righ-

teous

teous man. And al the people that came together to se that sight, and saw the thinges which had hapned, smote theyr brestes & returned. And al his acquaintaūce, & the women that folowed him frō Galile, stoode afarre of beeholdinge these thinges. And behold, there was a mā named Joseph, a counsayloz, & he was a good man & a iuste: thesame had not cōsented to the counsayle & dede of them, which was of Aramathia, a citie of the Jewes, which same also wayteth foz the kingdom of God: he went vnto Pilate & begged the bodye of Jesus, & toke it downe, & wzapped it in a lynnen cloth, and layde it in a sepulchze that was hewen in stone, wherein neuer man beefoze had been layde. And that daye was the pzeparing of the Sabboth, & the Sabboth dzewe on. The womē that folowed after, which hadde come with him from Galile, beheld the sepulchze, and how his bodye was layd. And they returned, and pzepared swete Odours and ointmentes, but rested on the Sabboth day, accozding to the commaundement.

¶ On good Fridaye.

The Collectes.

ALmighty God, we beseche thee graciously to beholde this thy family, foz the which our Lozd Jesus Chzist was contented to be beetrayed, and geuen vp into the handes of wicked men, and to suffre death vpon the crosse: who lyueth and reygneth. &c.

ALmightie and euerlastinge God, by whose spirite the whole bodi of the Church is gouerned & sanctified: receyue our supplicacions & pzayers, which we offre befoze thee foz al estates of men in thy holy congregaciō, that euery membze of thesame in his vocaciō & ministerie, maye truely & godly serue thee: thzough our Lozd Jesus Chzist.

MErcyfull God, who haste made all men, and hatest nothinge that thou haste made, noz wouldeste the death of a synner, but rather that he should be conuerted and lyue: haue mercy vpon al Jewes, Turkes, Infydeles, and Heretikes, and take from them all ignozaūce, hardnes of hearte, & contempt of thy woozde. And so fetche

them home blessed Lord, to thy flocke, that they may be saued among the remnaunte of the true Israelites, and bee made one folde, vnder one shepeheardе Jesus Christe oure Lord: who lyueth and reygneth. &c.

The Epistle.

Hebre. x.

THe lawe (whiche hath but a shadowe of good thinges to come, & not the very fashiō of thinges thē selues) can neuer with those sacrifices which they offre yeare by yeare continuallye, make the cōmers thereunto perfyte. For would not then those sacrifices haue ceased to haue been offred, because ỳ the offerers once purged should haue had no more cōscience of synnes: Neuertheless, in those sacrifices is there mencion made of synnes euery yeare. For the blonde of Oxen & Goates can not take awaye sinnes. Wherfore, when he cometh into the world, he sayeth: Sacrifice and offering thou wouldest not haue, but a body hast thou ordeyned me. Burnt offeringes also for synne hast thou not allowed. Then sayde I: loe, I am here. In the beginning of the boke it is written of me, that I should doe thy wyll, O God. Abone, when he sayth: Sacrifice and offering, and burntsacrifices, and synne offeringes thou wouldeste not haue, neyther haste thou allowed them (which yet are offered by the lawe) then sayde he: loe, I am here to doe thy wyll, O God: he taketh away the fyrst to establishe the latter: by the which wyll, we are made holy, euen by the offering of the body of Jesu Christe once for all. And euery Priest is ready dayly, ministringe and offeringe often tymes one maner of oblacion, whiche can neuer take awaye synnes. But this man, after he hath offered one sacrifice for sinnes, is sette downe for euer on the right hand of God, and from hence forth tarieth till his foes be made his footestole. For with one offering hath he made perfecte for euer, them that are sanctifyed. The holye ghoste him selfe also beareth vs record, euen when he tolde before: This is the Testamēt that I wyll make vnto thē. After those dayes (sayeth the Lorde) I wyl put my lawes

in

in theyr heartes, and in their myndes wyll I wryte them, and theyr sinnes & iniquities wyll I remembre no more. And where remission of these thinges is, there is nomore offering for sinnes. Seeing therefore brethren, that by the meanes of the bloud of Jesu, we haue libertie to entre into the holy place, by the newe and lyuing way, which he hath prepared for vs throughe the vayle (that is to saye, by his flesshe:) And seing also that we haue an hie Priest which is ruler ouer the house of God, let vs drawe nye with a true heart in a sure fayth, sprinkled in our heartes from an euyl conscience, & washed in our bodies with pure water: lette vs kepe the profession of our hope, without waueringe (for he is faythfull that promysed) and let vs considre one another, to the intent that we maye prouoke vnto loue, and to good workes, not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the daye draweth nye.

The Gospel.

When Jesus had spoken these wordes, he wente forth with his disciples ouer the broke Cedron, where was a garden, into the which he thē entred with his disciples. Judas which also betraied him, knewe the place: for Jesus oftymes resorted thyther with his Disciples. Judas then after he had receiued a bond of men (& ministers of the hie Priestes and Pharisei) came thither with lanternes, & fyrebrādes and weapons. And Jesus knowing al thinges that should come on him, went forth & sayd vnto them: whom seke ye? They aunswered him: Jesus of Nazareth. Jesus sayd vnto them: I am he. Judas also whiche betrayed him, stoode with thē. Assone then as he had sayde vnto them: I am he, they went backeward, and fell to the ground. Then asked he them agayne: whō seke ye? They sayd: Jesus of Nazareth. Jesus aunswered: I haue tolde you that I am he. Yf ye seke me therfore, let these goe their way, that the saying mighte be fulfylled whiche he spake. Of them whiche thou Joh. xviii

gaueſt me, haue I not loſt one. Thē Simon Peter hauing a ſwoerd, dzewe it, and ſmote the hye Pzieſtes ſeruaunt, & cut of his right eare. The ſeruaūtes name was Malchus. Therfoze ſayth Jeſus vnto Peter, put vp thy ſwoerd into the ſheath: ſhal I not dzinke of the cuppe whiche my father hath geuen me? Then the companye and the captayne, and the miniſters of the Jewes, tooke Jeſus and bounde him, and ledde him away to Annas fyzſte, foz he was father in lawe to Cayphas, which was the hie Pzieſt theſame yere. Cayphas was he that gaue counſell to the Jewes, that it was expedient that one man ſhould die foz the people. And Symon Peter folowed Jeſus, and ſo dyd another Diſciple: that Diſciple was knowen to the hye Pzieſt, and went in with Jeſus vnto the palace of the hye Pzieſte. But Peter ſtoode at the dooze without. Then wente oute that other Diſciple (whiche was knowen to the hye Pzieſte) and ſpake to the Damoſell that kept the dooze, and bzought in Peter. Then ſayd the Damoſel that kepte the dooze vnto Peter: Art not thou alſo one of this mās diſciples? he ſayd: I am not. The ſeruaūtes and miniſters ſtode there, which had made a fyze of coales: foz it was colde, and they warmed them ſelues. Peter alſo ſtoode among them and warmed him ſelfe. The hye Pzieſte then aſked Jeſus of his diſciples, and of his doctryne. Jeſus aunſwered him: I ſpake openlye in the wozlde: I euer taughte in the Synagoge, and in the Temple whither all the Jewes haue reſozted, and in ſecrete haue I ſayde nothinge. Why aſkeſt thou me? Aſke them which heard me, what I ſayd vnto thē. Behold, they can tell what I ſayde. When he had thus ſpoken, one of the miniſters, which ſtoode by, ſmote Jeſus on the face, ſaying: Aunſwereſt thou the hye Pzieſte ſo? Jeſus aunſwered him: yf I haue euyll ſpoken, beare witneſſe of the euill: But yf I haue wel ſpoken, why ſmyteſt thou me? And Annas ſente him bounde vnto Cayphas the hye Pzieſte. Simon Peter ſtode and warmed himſelfe. Then ſaid they vnto him: Arte not thou alſo one of his diſciples? He denied it, & ſaid: I am not. One of the ſeruaūtes of the hie Pzieſtes,

(hys

(his Colyn, whose eare Peter smote of) sayde vnto him: did not I see thee in the garden with him? Peter therefore denyed agayne, and immediatly the Cocke krew. Then ledde they Jesus from Cayphas, into the hall of iudgemente. It was in the morning, and they themselues wēt not into the iudgement hall, leste they shoulde be defyled, but that they myghte eate the Passeouer. Pilate then went out to them, and sayde: what accusacion bryngе you agaynst this man? They aunswered, and sayde vnto him: Yf he were not an euyll doer, we woulde not haue delyuerēd him vnto thee. Then sayde Pylate vnto them: take ye him and iudge hym after youre owne lawe. The Jewes therefore sayde vnto him: It is not lawefull for vs to putte anye man to death, that the woordes of Jesus myghte bee fulfylled, whiche he spake, signifyinge what death he shoulde dye. Then Pilate entred into the Judgement hal agayne, and called Jesus, and sayd vnto him: Art thou the kynge of the Jewes? Jesus aunswered: sayest thou that of thy selfe, or did other tel it thee of me? Pilate aunswered: Am I a Jewe? Thine owne nacion and hye prieستes haue deliuered thee vnto me: what haste thou done? Jesus aunswered: my kingdome is not of this worlde: yf my kingdome were of this worlde, then woulde my ministers surelye fyghte, that I shoulde not bee delyuered to the Jewes: but nowe is my kingdom not from hence. Pilate therefore sayde vnto him: Art thou a kynge then? Jesus aunswered: thou sayeste that I am a king. For this cause was I borne, & for this cause came I into the world, that I should beare witnes vnto the truth. And al that are of the trueth, heare my voyce. Pilate sayde vnto him: what thing is truth? And when he had said this, he went out agayn vnto the Jewes, and sayeth vnto them: I fynde in him no cause at all. Ye haue a custome that I should deliuer you one looce at Easter: wyl ye that I looce vnto you the king of the Jewes? Then cried they al again, sayinge: Not him, but Barrabas, the same Barrabas was a murtherer. Then Pilate toke Jesus therfore, & scourged hym. And the souldiours wounde a crowne of thornes,

and

and putte it on his head. And they did on him a purple garment, and came vnto him, & sayd: Hayle king of the Iewes: and they smote him on the face. Pilate went forth agayne, and sayd vnto them: beholde, I bringe him forthe to you, that ye may know that I fynde no faulte in him. Thē came Iesus forth, wearinge a crowne of thorne, and a robe of purple. And he sayth vnto them: behold the man. When the Priestes therefore and the ministers sawe him, they cryed, Crucifye him; Crucifye him. Pilate sayeth vnto them: take ye him and Crucifye hym, for I fynde no cause in him. The Iewes aunswered him: we haue a lawe, and by oure lawe he oughte to dye, because he made him selfe the sonne of GOD. When Pilate hearde that sayinge, he was the more afrayde, & went agayne into the iudgement hall, and sayde vnto Iesus: whence arte thou? But Iesus gaue him none aunswere. Then sayde Pilate vnto him: Speakeste thou not vnto me? knoweste thou not that I haue power to crucifye thee, & haue power to looce thee? Iesus aūswered: Thou couldeste haue no power at al againste me, excepte it were geuen thee frō aboue: Therfore he that delyuered me vnto thee, hath the more sinne. And frō thencefoth sought Pilate meanes to looce him: but the Iewes cried, sayinge: yf thou let him goe, thou art not Cesars frende: for whosoeuer maketh him selfe a king, is againste Cesar. Whē Pilate heard that saying, he brought Iesus forth, & sate downe to geue sentence in a place that is called the pauement, but in the Hebrue tongue, Gabbatha. It was the preparing day of Easter, aboute the sixth houre. And he sayeth vnto the Iewes: behold your king. They cried, saying: awaye with him, away with him, crucifie him. Pilate sayth vnto them: shal I crucifye your king? The hie priestes aunswered: we haue no king but Cesar. Then delyuered he him to them to be crucifyed. And they toke Iesus and ledde him away, and he bare his crosse, and wente forth into a place whiche is called the place of dead mens sculles: but in Hebrue, Golgotha: where they crucifyed him, and two other with him: on eyther syde one, and Iesus in the middeste. And Pilate

wrote

wrote a tytle and put it vpon the crosse. The writing was, Jesus of Nazareth king of the Jewes. This tytle readde many of the Jewes: for the place where Jesus was crucifyed, was nere to the citie. And it was written in Hebrue, Greke, & Latyne. Then sayd the hye priestes of the Jewes to Pilate: wryte not king of the Jewes, but that he sayde: I am king of the Jewes. Pilate answered: what I haue writtē that I haue written. Then the souldiers, whē they had crucifyed Jesus, tooke his garmentes, and made foure partes, to euerye souldier a parte, and also his coate. The coate was without seame, wroughte vpon throughoute. They sayd therfore amōg thēselfes: let vs not deuide it, but cast lottes for it who shal haue it, that the scripture might be fulfylled, saying: They haue parted my rayment among thē, and for my coate did they cast lottes. And the souldiers did suche thinges in dede. There stode by the crosse of Jesus, his mother, and his mothers sister, Mary the wyfe of Cleophas, & Mary Magdalene. Whē Jesus therfore saw his mother, & the disciple, whō he loued, standing, he saieth vnto his mother: woman, behold thy sonne. Then sayde he to the disciple: behold thy mother. And from that houre the disciple toke her for his owne.

After these thinges, Jesus knowinge that all thinges were now perfourmed, that the scripture might be fulfylled, he sayeth: I thyrst. So there stoode a vessell by full of vynegre: therefore they fylled a sponge with vynegre, and wounde it about with Isope, and put it to his mouth. Assoone as Jesus then receyued of the vynegre, he sayd: It is fynished, and bowed his head, and gaue vp the ghoste. The Jewes therfore, because it was the preparing of the Sabboth, that the bodies shoulde not remayne vpon the Crosse on the Sabboth daye (for that Sabboth daye, was an hie daye) besoughte Pylate that theyr legges myghte be broken, and that they mighte be taken downe. Then came the souldiers and brake the legges of the fyrst, and of the other which was crucified with him. But whē they came to Jesus, and sawe that he was dead already, they brake not his

legges:

legges: but one of the souldiours with a speare thruste him into the side, & forthwith there came out bloud and water. And he that saw it bare recorde, & his recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. For these thinges were done that the scripture shoulde bee fulfylled: ye shall not breake a bone of him.

And againe another scripture sayeth: they shal loke vpō him whō they haue pearsed. After this, Joseph of Aramathia (which was a disciple of Jesus, but secretely for feare of the Jewes) besought Pilate that he myght take downe the body of Jesus. And Pilate gaue him licence: He came therfore & toke the body of Jesus. And there came also Nichodemus (which at the beginning came to Jesus by night) and brought of Myrre and Aloes mingled together, about an hundreth pound weight. Thē toke they the body of Jesus, and wound it in linnen clothes with the Odoures, as the maner of the Jewes is to burie. And in the place where he was crucifyed, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jesus therefore because of the preparinge of the Sabbothe of the Jewes, for the Sepulchre was nye at hande.

¶ Easter Euen.

The Epistle.

1. Petr. iii

IT is better (yf the wyll of God be so) that ye suffre for well doynge then for euyll doynge. Forasmuch as Christ hath once suffred for synnes, the iuste for the vniuste, to bringe vs to God: and was kylled as pertayninge to the flesche, but was quickened in the spirite. In which spirite he also went and preached to the spirites that were in prison, whiche sometyme had been disobedient, when the longe suffering of God was once loked for, in the dayes of Noe, whyle the Arke was a preparing: wherein a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptisme also nowe saueth vs: not the puttynge awaye of the fylthe of the flesche, but in that a good conscience consenteth to GOD by the resurreccion

of

of Jesus Christ, which is on the right hand of God, and is gone into heauen: Aungels, powers, and mighte, subdued vnto him.

The Gospell.

WHen the euen was come, there came a ryche mā of Aramathia, named Joseph, which also was Jesus disciple. He went vnto Pilate and begged the body of Jesus. Then Pilate commaūded the body to be delyuered. And whē Joseph had taken the body, he wrapped it in a cleane linnen clothe, and layd it in his new toumbe, which he had hewen out, euen in the rocke, and rolled a greate stone to the doore of the Sepulchre, & departed. And there was Mary magdalene, and the other Mary sittinge ouer agaynst the Sepulchre. The nexte daye that foloweth the daye of preparinge, the hygh Priestes and Pharisees came together vnto Pylate, saying: Syr, we remēbre that this deceyuer sayd whyle he was yet alyue: After three dayes I wyl ryse agayn. Commaunde therfore that the Sepulchre bee made sure vntyll the third day, lest his disciples come & steale him away, & saye vnto the people, he is rysen from the dead: and the last errour shalbe worse then the fyrst. Pylate sayd vnto them: ye haue a watche, goe youre waye, make it as sure as ye can. So they went and made the Sepulchre sure with the watchemenne and sealed the stone. Mathew xxvii.

¶ Easter daye.

At morninge prayer, in stede of the Psalme. O come let vs. &c.
These Anthemes shalbe songe or sayde.

CHrist rysinge agayne from the dead, nowe dyeth not. Death from hencefoorth hath no power vpon him. For in that he dyed, he dyed but once to put awaye synne: but in that he lyueth, he lyueth vnto God. And so likewyse, count your selues dead vnto sinne, but lyuing vnto God, in Christ Jesus our Lorde.

CHrist is rysen agayne the fyrst fruytes of thē that slepe: for seing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men

doe

doe dye, so by Christe, all men shalbe restored to lyfe.

The Collecte.

ALmightie God, whiche throughe thy onelye begotten sonne Jesus Christe, hast ouercome death, and opened vnto vs the gate of euerlastinge lyfe: we humblye beeseche thee, that as by thy speciall grace preuēting vs, thou doest put in our mindes good desyres: so by thy continuall helpe, we may bring the same to good effecte, through Jesus Christ our Lord: who lyueth and reygneth. &c.

The Epistle.

Collo. iii

IF ye bee rysen agayne with Christe, seke those thinges whiche are aboue, where Christe sytteth on the right hand of God. Set your affeccion on heauenly thinges, & not on earthlye thinges. For ye are dead, & youre lyfe is hid with Christ in God. Whensoeuer Christ (which is our lyfe) shal shew him self, thē shal ye also appeare with him in glory. Mortifye therfore your earthy membres, fornicaciō, vnclennesse, vnnatural lust, euyl concupiscence, & couetousnes, whiche is worshippinge of Idols: for which thinges sake, the wrathe of God vseth to come on the childzen of vnbeliefe, among whom ye walked sometyme when ye lyued in them.

The Gospell.

John. xx.

THe first day of ỳ Sabbothes came Mary Magdalen early (whē it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Jesus loued, and sayeth vnto thē: they haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other disciple, and came vnto the Sepulchre. They ran bothe together, & that other disciple dyd outrunne Peter, and came fyrst to the Sepulchre. And whē he had stouped down, he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter folowinge him, & went into the Sepulchre, & sawe the linnen clothes lye, & the napkin that was about his head, not lyinge with the

the linnē clothes.but wrapped together in a place by it self. Then went in also that other disciple which came fyrst to the Sepulchre,& he sawe & beleued. For as yet they knewe not the scripture that he should ryse agayne frō death. Thē the disciples went away agayne to theyr owne home.

¶ Mondaye in Easter weke.

The Collecte.

ALmightie God,whiche thrōughe thy onelye begotten sonne Iesus Christ,hast ouercome death, and opened vnto vs the gate of euerlastinge lyfe:we humblye beeseche thee,that as by thy special grace preuenting vs, thou doest put in oure mindes good desires: so by thy continuall helpe,we may bring the same to good effecte, thrōugh Iesus Christ our Lord: who lyueth and reygneth.&c.

The Epistle.

PEter opened his mouth,& sayde:of a trueth I perceyue that there is no respecte of persons with God:but in al people, he ꝑ feareth him & worketh righteousnes, is accepted with him. Ye know the preaching that god sent vnto the childzen of Israel,preaching peace by Iesus Christ which is Lord ouer all thinges: which preaching was published thrōughout all Iewry(& began in Galile, after the Baptisme which Iohn preached) howe God annoynted Iesus of Nazareth with the holy ghost,and with power. Whiche Iesus went about doyng good, and healing all that were oppressed of the deuyll,for God was with him. And we are witnesses of all thinges whiche he dydde in the lande of the Iewes,and at Ierusalem,whome they slewe and hanged on tree. Him God raysed vp the thyrde daye and shewed him openlye,not to al the people,but to vs witnesses (chosen before of God for thesame intente) which dyd eate and drinke with him after he arose frō death. And he cōmaūded vs to preache vnto ꝑ peop'e, & to testifye that it is he which was ordeyned of God to bee the iudge of the quicke and the dead. To hym geue all the prophetes wytnesse, that thrōugh

Actes.x.

thzough his name, whosoeuer beleueth in him, shal receiue remission of synnes.

The Gospell.

Lu.xxiiii. BEhold, two of the disciples went that same daye to a towne called Emaus, which was frō Ierusalem about .lx. furlonges: and they talked together of all the thinges that had happened. And it chaūced whyle they commoned together and reasoned, Iesus himselfe dzewe nere, & went with them. But theyr eyes were holden that they should not knowe him. And he sayde vnto them: what maner of communicacions are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) aunswered and sayd vnto him: art thou only a straunger in Ierusalem, and haste not knowen the thinges which haue chaunced there in these dayes? he sayd vnto them: what thinges? And they sayd vnto him: of Iesus of Nazareth, whiche was a Pzophete, mightie in dede & wozde befoze God and al the people: and how the hie Pziestes and our rulers deliuered him to be condemned to death, and haue crucifyed him. But we trusted that it had been he, which should haue redemed Israel. And as touching al these thinges, to daye is euen the thyzde daye that they were done. Yea and certayne weomē also of our company made vs astonied, which came earlye vnto the Sepulchze, and found not his bodye: & came, sayinge that they had seen a vision of Aungels, whiche sayde that he was alyue. And certayne of them which were with vs, wente to the Sepulchze, and founde it euen so as the weomen had sayd, but him they sawe not. And he sayd vnto them: O fooles and slowe of heart, to beleue al that the Pzophetes haue spoken. Ought not Chziste to haue suffered these thinges, and to entre into his glozy? And he began at Moyses and al the Pzophetes, and enterpzeted vnto them in al scriptures which were wzittē of him. And they dzewe nye vnto the towne whiche they wente vnto. And he made as though he would haue gone further. And they constrained him, saying: Abyde with vs, foz it dzaweth towardes

nighte

night, and ỹ day is farre passed: And he went in to tary with them. And it came to passe as he sate at meate with them, he toke bread & blessed it, and brake, and gaue to thē. And their yes were opened, & they knew him, and he vanished oute of their sight. And they sayd betwene themselues: dyd not oure heartes burne within vs whyle he talked with vs by ỹ way, and opened to vs the Scriptures? And they rose vp the same houre and retourned to Ierusalem, and founde the eleuen gathered together, and them that were with them, sayinge: the Lord is risen in dede, and hath appeared to Simon. And thei tolde what thinges were done in the way, and how they knew hym in breakyng of bread.

Tuesday in Easter weke.

The Collecte.

ALmightie father, which hast geuen thy only sonne to die for our synnes, and to ryse agayn for our iustificacion: Graunt vs so to put away the leuen of malice and wyckednes, that we may alway serue thee in purenes of lyuing and truth: through Iesus Christ our Lorde.

The Epistle.



YE men and brethren, Children of the generacion of Abraham, and whosoeuer among you feareth god: to you is this worde of saluaciō sent. For the inhabiters of Ierusalem and their rulers, because they knewe hym not, nor yet the voices of the Prophetes, whiche are read euery Sabboth daye, they haue fulfylled them in condemning hym. And when they founde no cause of death in hym, yet desyred they Pilate to kyll hym. And when they had fulfilled al that were writtē of hym, they toke hym down from the tree, and put hym in a Sepulchre. But God raised hym agayne from death the thyrde daye, and he was seen many dayes of them which went with hym from Galile to Ierusalem, whiche are witnesses vnto the people. And we declare vnto you, how that the promise (whiche was made vnto the fathers) god hath fulfilled vnto their children, (euen vnto vs) in that he raised vp Iesus agayne. Euen as it is wrytten in the seconde Psalme: thou arte my sonne, this day Acte. xiii.

haue I begotten thee. As concernyng that he rayled him vp from death, now nomore to returne to corrupcion, he sayed on thys wyse. The holy promyses made to Dauid, wyll I geue faithfully vnto you. Wherfore he sayeth also in an other place: Thou shalt not suffre thine holy to see corrupcion. For Dauid (after that he had in his tyme fulfilled the wil of god) fel on slepe, and was laid vnto his fathers, and saw corrupcion. But he whō god raised againe, saw no corrupcion. Be it knowen vnto you therfore (ye men & brethren) that throughe this man is preached vnto you forgeuenes of synnes, and ỹ by hym all that beleue are iustified from all thynges, from which ye could not be iustified by the law of Moses. Beware therfore, lest that fal on you which is spokē of in ỹ prophetes: behold ye despysers, and wonder, and perysche ye: for I doe a worke in youre dayes, whiche ye shall not beleue thoughe a man declare it vnto you.

The Gospell.

Luke. xxiiii.



Elus stode in the middes of his disciples, and sayed vnto them: peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seen a spirite. And he said vnto them: why are ye troubled, & why doe thoughtes arise in your heartes: Beholde my handes and my fete, ỹ it is euen I my selfe. Handle me & see, for a spirite hath no flesche and bones, as ye see me haue. And when he had thus spoken, he shewed them hys handes and hys fete. And while they yet beleued not for ioye, & wondred, he saied vnto them: Haue ye here any meate: And they offered him a piece of a broiled fisshe, and of an Honey combe. And he tooke it, and did eate before them. And he saied vnto them: these are the wordes which I spake vnto you, whyle I was yet with you: That all muste nedes be fulfilled, whych were written of me in the law of Moses, and in ỹ prophetes, and in the Psalmes. Then opened he their wittes, that they myght vnderstande the Scriptures, and sayed vnto them. Thus it is written, and thus it behoued Christ to suffre, and to ryse again from death the third day, and that repentaunce and remission of sinnes, shoulde bee preached in hys name among

mong all nacions, and must begin at Jerusalem. And ye are wytnesses of these thynges.

¶ The first Sundaye after Easter.

The Collect.

Almighty God. &c. As at the Communion on Easter daye.

The Epistle.

ALL that is borne of god, ouercummeth ỹ world. And this is the victory that ouercummeth the world, euẽ our fayth. Who is he that ouercummeth ỹ world, but he that beleueth that Jesus is the sonne of God? This Jesus Christe is he that came by water and bloud, not by water onely, but by water and bloud. And it is the spirite that beareth witnes, because the spirite is trueth. For there are three whiche beare recorde in heauen: the father, the word, and the holy gost: and these three are one. And there are three whiche beare recorde in earth: the spyryte, and water, and bloud: & these three are one. If we receiue the witnesse of menne, the witnesse of God is greater. For thys is the witnesse of god that is greater, which he testified of hys sonne. He that beleueth on the sonne of God, hath the witnesse in hymselfe. He that beleueth not god, hath made hym a lyer, because he beleueth not the recorde that god gaue of hys sonne. And this is the recorde, how that god hath geuen vnto vs eternall lyfe, and thys lyfe is in hys sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of god, hath not lyfe. 1. John. v

The Gospell.

THe same daye at nyghte, whiche was the fyrste daye of the Sabbothes, when the doores were shut (where ỹ disciples were assembled together for feare of the Jewes) came Jesus & stode in the middes, & saied vnto thẽ: Peace be vnto you. And when he had so saied, he shewed vnto them hys John. xx.

handes and hys syde. Then were the disciples glad when they saw the Lord. Then said Jesus to them againe: Peace be vnto you. As my father sent me, euen so sende I you also. And when he had sayd these wordes, he breathed on them, and sayed vnto them: receiue ye the holy goste. Whosoeuers synnes ye remytte, they are remitted vnto them. And whosoeuers synnes ye retayne, they are retayned.

¶ The second Sundaye after Easter.

The Collect.

ALmightie god, whiche hast geuen thy holy sonne to bee vnto vs, both a sacrifice for synne, and also an example of godly lyfe: Geue vs the grace that we maye alwayes most thankfully receiue that his inestimable benefite, and also dayly indeuoure oure selues to folowe the blessed steppes of hys most holy lyfe.

The Epistle.



i. peter. ii. His is thanke worthy, yf a man for conscyence towarde God, endure griefe, and suffre wrong vndeserued. For what prayse is it, if when ye be bufeted for your faultes, ye take it pacientlye? But and if when ye doe wel, ye suffre wrong & take it pacientlye, then is there thanke with god. For hereunto verely were ye called. For Christ also suffered for vs, leauing vs an ensaūple that ye should folow his steppes, which dyd no synne, neither was there guile founde in his mouthe: which when he was reuiled, reuiled not agayn: when he suffered, he threatned not: but cōmitted the vengeaunce to him ỹ iudgeth righteously, whiche his owne selfe bare our synnes in hys body on the tree, that we beyng deliuered from synne, shoulde liue vnto ryghteousnesse. By whose stripes ye were healed. For ye were as shepe goinge astraye, but are nowe turned vnto the shepeheard, and byshop of youre soules.

The Gospell.

Chryst

CHrist said vnto his disciples: I am the good shepe- Iohn.x.
heard: a good shepeheard geueth hys lyfe for the shepe. An hyred seruaunt, and he which is not the shepeheard (neyther the shepe are his own) seeth ỹ wolfe comyng and leaueth the shepe and fleeth, and ỹ wolfe catcheth and skattereth the shepe. The hyred seruaunt fleeth because he is an hired seruaunt, and careth not for the shepe. I am the good shepeheard, and know my shepe, & am knowē of mine. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe: and other shepe I haue which are not of thys folde: Them also must I bryng, and they shal heare my voice, and there shalbe one folde and one shepeheard.

The thyrd Sundaye.

The Collecte.

ALmightie god, which shewest to all men that bee in errour the lyght of thy trueth, to the entent that they may returne into the way of righteousnesse. Graunt vnto al them that be admitted into the felowship of Christes relygion, ỹ they may exchew those thinges that be contrary to their profession, and folowe al suche thynges as bee agreable to the same: through our Lorde Iesus Christ.

The Epistle.

DEerely beloued, I beseche you as straungers and 1.Pete.ii
pilgremes, abstain from fleshly lustes which fight agaynste the soule: and see that ye haue honest cōuersacion among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and prayse God in the daye of visitacion. Submytte youre selues therfore to euery man for the Lordes sake, whether it be vnto the kyng as vnto the chiefe head: eyther vnto rulers as vnto them that are sent of hym for the punishment of euil doers, but for the laude of them that doe well. For so is ỹ wil of God, that with well doinge, ye maye stop the mouthes of folyshe and ignoraunte men: as free, and not as hauyng the libertie for a cloke of malyciousnes, but euen as ỹ seruaūtes of God. Honoure all men, loue brotherlye felowshippe, feare

God, honour the kyng.

The Gospell.

John.xvi



Iesus said to his disciples: After a while ye shal not see me, and againe after a while ye shal see me: for I goe to the father. Then sayed some of his disciples betwene themselues: what is this that he sayeth vnto vs: after a while ye shall not see me, and agayne after a while ye shall see me, and that I goe to the father: They sayd therfore: what is this that he sayeth, after a while: We cannot tell what he sayeth. Iesus perceyued that they would aske hym, and sayed vnto them: ye enquire of this betwene your selues, because I sayed: after a while ye shall not see me, and agayne after a while ye shal see me. Verely, verely, I say vnto you: ye shal wepe and lament, but contrarywise, the worlde shall reioyce. Ye shall sorowe, but youre sorowe shalbe turned to ioye. A woman when she trauaileth hath sorowe, because her houre is come. But assone as she is delyuered of the chylde, she remembreth no more the anguysshe, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I wyl see you again, and youre heartes shal reioyce, and youre ioye shal no man take from you.

The fourth Sundaye.

The Collecte.

ALmighty God, whiche doest make the myndes of all faythfull men to be of one wyll: Graunte vnto thy people, that they may loue the thyng which thou commaundest, and desyre that whiche thou doest promyse: that emonge the sondry and manifolde chaunges of the worlde, oure heartes may surely there be fixed, wheras true ioyes are to be found: Through Christ our Lorde.

The Epistle.

Iames.i.



Euery good gift, & euery perfect gift, is frō aboue, and cometh downe frō the father of lightes, with whō is no variablenes, nether shadow of chaūge. Of hys own wyl begate he vs with the worde of trueth,

trueth, that we shoulde bee the fyrste fruite of his creatures. Wherefore (dere brethren) let euery man be swifte to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that whiche is righteous before god. Wherefore lay aparte all fylthynesse, and superfluitie of malicioulnes, and receiue with mekenes the word that is grafted in you, which is hable to saue your soules.

The Gospell.



Iesus saied vnto his disciples: nowe I goe my waye to hym that sent me, and none of you asketh me whither I goe. But beecause I haue sayd such thynges vnto you, youre heartes are full of sorowe. Neuertheless, I tell you the trueth: it is expedient for you that I goe away. For if I goe not awaye, that comforter wil not come vnto you. But if I depart, I wyl sende hym vnto you. And when he is come, he wyll rebuke the world of synne, and of ryghteoulnesse, and of iudgemente. Of synne, beecause they beleue not on me: Of righteoulnes, because I goe to my father, and ye shall see me no more: Of iudgemente, because the prince of thys world is iudged already. I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe: howbeit when he is come (which is the spirite of trueth) he wyll leade you into all trueth. He shall not speake of hymselfe, but whatsoeuer he shal heare, that shal he speake: and he wyl shewe you thinges to come. He shall glorify me, for he shall receiue of myne, and shall shewe vnto you. All thynges that the father hath, are myne: therefore sayd I vnto you, that he shall take of myne, and shewe vnto you. John.xvi

The fifth Sunday.

The Collect.

Lorde, from whom all good thynges doe come: graunte vs thy humble seruauntes, that by thy holy inspiracion we maye thynke those thynges that be good, and by thy mercifull guiding maye perfourme the same, throughe oure Lorde Iesus Christ.

The Epistle.

James.i. BE that ye be doers of the worde, and not hearers only, deceiuing your owne selues. For if any man heare the worde, and declareth not the same by hys workes, he is lyke vnto a man beholdynge hys bodely face in a glasse. For assone as he hath loked on hymselfe, he goeth hys way, and forgeatteth immediately what his fashion was. But whoso loketh in the perfect law of libertie, and continueth therein (if he be not a forgeatfull hearer, but a doer of the worke) the same shalbe happy in his dede. If any man emonge you seme to bee deuoute, and refrayneth not hys tong, but deceiueth his own hearte, thys mans deuocion is in vayne. Pure deuocion, and vndefiled before God the father is this: to viset the fatherles and wiedowes in their aduersitie, and to kepe hymselfe vnspotted of the worlde.

The Gospell.

John.xvi VErely, verely, I saye vnto you: whatsoeuer ye aske the father in my name, he wyl geue it you. Hitherto haue ye asked nothynge in my name. Aske and ye shal receiue, that your ioye may be full. These thynges haue I spoken vnto you by prouerbes. The tyme will come, when I shall no moze speake vnto you by prouerbes: but I shal shewe you playnly frō my father. At that daye shal ye aske in my name: And I say not vnto you that I wyll speake vnto my father for you: For the father hymselfe loueth you, beecause ye haue loued me, and haue beleued that I came oute from GOD. I wente out from the father, and came into the worlde. Agayne, I leaue the worlde, and goe to the father. Hys dyscyples sayed vnto hym: Loe, nowe thou talkeste playnlye, and speakest no prouerbe. Nowe are we sure that thou knowest all thinges, and nedest not that any manne shoulde aske thee any question: therefore beleue we, ẏ thou camest frō god. Iesus answered thē: now ye doe beleue. Beholde, ẏ houre draweth nie, & is already come, ẏ ye shall be scatered euery man to hys owne, and shall leaue me alone. And yet am I not alone,

alone, for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace, for in the woorlde shall ye haue tribulacion: but be of good chere, I haue ouercome the woorld.

The Ascencion day.

The Collect.

GRaunt we beseche thee almighty God, that lyke as we doe beleue thy onely begotten sonne our Loorde to haue ascended into the heauēs: so we may also in hert and mind thither ascend, and with him continually dwell.

The Epistle.



IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to dooe and teache, vntil the day in which he was taken vp, after that he through the holye goost, had geuen commaundementes vnto the Apostles, whome he had chosen, to whome also he shewed himself aliue, after his passion (& that by many tokens) appearing vnto them foortye dayes, and speaking of the kingdome of God, and gathered them together, and commaunded them that they should not depart from Jerusalem, but to wayte for the promesse of the father, whereof (sayeth he) ye haue hearde of me. For John truely baptised with water, but ye shalbe baptised with the holy ghoste, after these fewe dayes. When they therefore were come together, they asked of hym, saying: Loorde, wilt thou at thys time restore agayne the kyngdome of Israel? And he sayde vnto them: it is not for you to knowe the tymes or the seasons whiche the father hath put in his own power. But ye shall receiue power, after the holye Ghoste is come vpon you. And ye shalbe witnesses vnto me, not onely in Jerusalem, but also in all Jewrye, and in all Samaria, and euen vnto the woorldes end. And when he had spoken these thinges, while they beheld, he was taken vp on hye, and a cloude receiued him vp out of theyr syght. And while they loked stedfastly vp toward heauen as he went: behold, two men stoode by them in whyte apparell, whiche also sayde: ye menne of Actes.i.

Galile,

Galile, why ſtand ye gaſing vp into heauen? Thys ſame Jeſus whiche is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeen him goe into heauen.

The Goſpell.

Mar. xvi

IEſus appeared vnto the eleuen as they ſate at meate, and caſt in theyr teeth theyr vnbeliefe and hardnes of heart, becauſe they belieued not them which had ſeen that he was riſen again from the dead: and he ſayde vnto them. Goe ye into all the worlde, and preache the goſpell to all creatures: he that belieueth and is baptiſed ſhalbe ſaued. But he that beleueth not, ſhal be damned: And theſe tokens ſhal folow them that beleue. In my name they ſhall caſt out deuilles, they ſhall ſpeake with newe tongues, they ſhall driue away ſerpentes. And if they drinke any deadly thing it ſhal not hurt them. They ſhal lay theyr hand on the ſicke, and they ſhall recouer. So then when the Lorde had ſpoken vnto them, he was receiued into heauen, and is on the ryghte hande of God. And they went foorthe, and preached euerye where, the Lorde woorking with them, and confirming the woord with miracles folowing.

¶ The Sundaye after the Aſcencion daye.

The Collecte.

OGod the king of glory, which haſt exalted thine onely ſonne Jeſus Chriſte, with greate tryumphe vnto thy kyngdome in heauen: we beſeche thee leaue vs not coumfortles, but ſend to vs thine holy goſt to comfort vs and exalte vs vnto the ſame place whither our ſauiour Chriſt is gone before: who liueth and reigneth. &c.

The Epiſtle.

1. Pe. iiii.

THe ende of al thynges is at hande: be ye therefore ſobre, and watche vnto prayer. But aboue all thinges, haue feruente loue among your ſelues: for loue ſhal couer the multitude of ſinnes. Be ye herberous one to another without grudgig. As euery mã hath receyued the gyfte, euen ſo miniſter the ſame one to another,

another, as good miniſters of the manifold graces of god. If any man ſpeake, let him talke as the wooꝛdes of God. If anye man miniſtre, let him dooe it as of the habilitie which God miniſtreth to him, that God in al thynges may be glooꝛifyed, thꝛough Jeſus Chꝛiſte: to whome be pꝛayſe and dominion foꝛ euer and euer. Amen.

The Goſpell.

WHen the coumfoꝛter is come whome I will ſende vnto you from the father (euen the ſpirite of trueth, whiche pꝛocedeth of the father) he ſhal teſtifye of me. And ye ſhal beare witnes alſo, becauſe ye haue been with me from the beginnyng. Theſe thynges haue I ſayd vnto you, becauſe ye ſhould not be offended. They ſhal excommunicate you: yea the tyme ſhall come, that whoſoeuer killeth you, wil thynke that he dooeth God ſeruice. And ſuch thinges wil they doe vnto you, becauſe they haue not knowen the father, neyther yet me. But theſe thinges I haue tolde you, that whan the tyme is come, ye may remembꝛe then that I tolde you. John. xv.

¶ Whitſunday.

The Collect.

GOd, which as vpon this daye haſt taught the heartes of thy faithful people, by the ſending to them the light of thy holye ſpirite: Gꝛaunte vs by theſame ſpirite to haue a right iudgement in al thinges, and euermoꝛe to reioyce in his holy cõfoꝛt, thꝛough the merites of Chꝛiſt Jeſu our ſauiour: who liueth & reigneth with thee in the vnitie of theſame ſpirite, one God woꝛld without end.

The Epiſtle.

WHen the fiftie dayes were come to an ende, they were al with one accoꝛde together in one place. And ſodenlye there came a ſounde from heauen, as it had been the cumming of a mighty wynde, and it fylled all the houſe where they ſate. And there appeared vnto them, clouen tongues, lyke as they had been of fyꝛe, and it ſate vpon eche one of them: and they were all Actes. ii.

filled

filled with the holy goste, and began to speake with other tonges, euen as the same spirite gaue thē vtterance. Then were dwelling at Ierusalem, Iewes, deuout men, out of euerye nacion of them that are vnder heauen. When thys was noysed about, the multitude came together and were astonied, because that euery man heard them speake with his own language. They wondred al and meruayled, saying among themselues: beholde, are not all these whiche speake, of Galile? And how heare we euery man his owne tong, wherin we wer borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iewry, and of Capadocia, of Pontus and Asia, Phrigia, and Pamphilia, of Egipt, & of the parties of Libia, which is beside Syren, and straungers of Rome, Iewes & proselites, Grekes and Arrabians, we haue heard thē speake in our own tonges the great workes of God.

The Gospell.

Joh. xiiii

IEsus sayd vnto his disciples: yf ye loue me, kepe my commaundementes, and I will praye the father, and he shall geue you another coumforter, that he may abide with you for euer: euen the spirite of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth hym. But ye knowe him: for he dwelleth with you, and shall bee in you. I will not leaue you coumfortles, but will come to you. Yet a litle whyle, and the worlde seeth me no more: but ye see me. For I liue, and ye shall liue. That day shal ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wil loue him, and will shewe mine owne selfe vnto him. Iudas sayeth vnto him (not Iudas Iscariot) Lord, what is done that thou wilt shew thy selfe vnto vs, and not vnto the worlde? Iesus aunswered, and sayde vnto thē: if a man loue me, he will kepe my sayinges, and my father will loue hym, and we will come vnto hym, and dwell with hym. He that loueth me not, kepeth not my

sayinges.

sayinges. And the worde whiche ye heare, is not mine, but the fathers whiche sente me. These thynges haue I spoken vnto you, beeyng yet presente with you. But the comforter whiche is the holy gost, whom my father will sende in my name, he shal teache you all thynges, and bringe all thynges to your remembraunce whatsoeuer I haue sayd vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the world geueth, geue I vnto you. Let not your heartes be greued, neyther feare. Ye haue heard how I sayd vnto you: I goe, and come agayne vnto you. Yf ye loued me, ye would verely reioyce, because I sayd, I goe vnto the father. For the father is greater then I. And nowe haue I shewed you beefore it come, that when it is come to passe, ye myghte beleue. Hereafter wyll I not talke many wordes vnto you. For the Prynce of thys worlde commeth, and hath naughte in me. But that the world may know that I loue ỹ father. And as the father gaue me commaundement, euen so doe I.

Mondaye in whitson weke.

The Collect.

God which. &c. (As vpon Whitsundaye.

The Epistle.

THen Peter opened his mouth, and sayd: of a truth I perceiue that there is no respect of persons with god: but in al people, he that feareth him, and worketh righteousnes, is accepted with him. Ye know the preachynge that God sente vnto the chyldren of Israell, preachynge peace by Iesus Christe whiche is Lorde ouer al thinges: whiche preaching was published throughout al Iewry (and began in Galile after the baptisme which John preached) howe God annoynted Iesus of Nazareth with the holy gost and with power. Which Iesus wente aboute, dooyng good, and healyng al that were oppressed of the deuill. For god was with him. And we are wytnesses of all thynges whiche he did in the lande of the Iewes, and at Ierusalem whom they slewe and hanged on a tree: Him God raysed vp the thyrde daye, and shewed hym openlye, not Actes. x.

to

to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which did eate and drinke with him after he aroſe from death. And he commaunded vs to preache vnto the people, and to teſtifie ꝑ it is he, which was ordained of god to be ꝑ iudge of quicke & dead. To hym geue all the prophetes witnes, ꝑ through his name whoſoeuer beleueth in him, ſhal receyue remiſſion of ſynnes. While Peter yet ſpake theſe wordes, the holy goſt fel on al them which heard ꝑ preaching. And they of the circumciſion whiche beleued, were aſtonyed, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy goſt. For thei heard thē ſpeake with tongues, and magnifie God. Then aunſwered Peter: canne any manne forbidde water that theſe ſhoulde not be baptiſed whiche haue receiued the holy goſt as wel as we? And he commaunded them to be baptiſed in the name of the Lorde. Then prayed they hym to tary a fewe dayes.

The Goſpel.

Iohn.iii. SO God loued the world, that he gaue his only, begotten ſonne, that whoſoeuer beleueth in hym, ſhoulde not periſhe, but haue euerlaſtynge lyfe. For god ſent not his ſonne into the worlde to condemne the world, but that the world through him might be ſaued. But he that beleueth on hym, is not condemned: But he that beleueth not, is cōdemned already, becauſe he hath not beleued in the name of the only begotten ſonne of God. And this is the condemnacion, that lyght is come into the world, and men loued darkenes more then lyght, becauſe theyr dedes were euill. For euery one that euill doeth, hateth the lyght, neyther commeth to the light, leſt his dedes ſhould be reproued. But he that doth the trueth, cometh to the light, that his dedes may be knowen, how that they are wrought in God.

¶ The tuesday after whitſonday.

The Collect.

God

God which. &c. (As vpon Whitsundaye.

The Epistle.

WHen ỹ Apostles which were at Jerusalem, heard saye that Samaria had receyued the worde of god, they sent vnto thē Peter and John. Whiche when they were come downe, prayed for them ỹ they might receyue the holy goste. For as yet he was come on none of them, but they were baptised onely in the name of Christe Jesu. Then layed they theyr handes on them, and they receyued the holy goste. Actes.viii

The Gospell.

VErely, verely, I say vnto you: he that entreth not in by the doore into the shepe folde, but clymeth vp some other way, the same is a theefe and a murtherer. But he that entereth in by ỹ doore, is the shepeheard of the shepe: To hym the porter openeth, and the shepe heare hys voyce, and he calleth his own shepe by name, and leadeth them out. And when he hath sent forth his own shepe, he goeth before them, and the shepe folow him: for thei know hys voyce. A straunger wyll they not folowe, but wyll flee from hym, for they knowe not the voice of straungers. Thys Prouerbe spake Jesus vnto them, but they vnderstoode not what thynges they were whiche he spake vnto them. Then sayd Jesus vnto them agayne: Verely, verely, I saye vnto you: I am the doore of the shepe. All (euē as many as came before me) are theues and murtherers, but the shepe did not heare thē. I am the doore, by me if any entre in, he shalbe safe, and shal goe in and out, and fynde pasture. A theefe cometh not but for to steale, kyl, and destroye. I am come that they might haue life, and that thei might haue it more aboundauntlye. John.x.

Trinitie Sundaye.

The Collecte.

ALmightie and euerlastynge God, whiche haste geuen vnto vs thy seruauntes, grace by the confessyon of a true faythe to acknowledge the glorye of the eternall Trinitie,

Trinitie, and in the power of the deuine Maiestie to worship the vnitie: we beseche thee, that throughe the stedfastnesse of thys fayth we may euermore be defended from al aduersitie, whych lyuest & reignest one god, world without end. Amen.

The Epistle.

Apoc. iiii.

AFter this I loked, and beholde, a dore was ope in heauen, and the fyrste voice whiche I heard, was as it were of a trompet talkynge with me, whych sayd: come vp hither, and I will shew thee thynges whiche muste be fulfilled hereafter. And immediatly I was in the spirite: And behold, a seate was set in heauē, and one sate on the seate. And he that sate was to loke vpon, lyke vnto a Jasper stone, and a Sardine stone. And there was a raine bowe about the seate, in sight like vnto an Emerauld. And about the seate were .xxiiii. seates. And vpon the seates .xxiiii. elders sitting, clothed in whyte raymente, and had on their heades crownes of golde. And oute of the seate proceded lightninges, and thunderinges, and voyces: and there were seuen lampes of fyre burnynge beefore the seate, which are ỹ seuen spirites of God. And before the seate, there was a sea of glasse lyke vnto Chrystall: and in the middes of the seate and rounde aboute the seate, were foure beastes full of eyes before and behynde. And the firste beaste was lyke a Lyon: and the seconde beast like a Calfe: and the third beast had a face as a man: and the fourth beaste was lyke a flyinge Egle. And the foure beastes had eche of them syx wynges about hym, and they were full of eyes within. And they dyd not rest day neyther night, saying: Holy, holy, holy, Lorde God almightie, whiche was, and is, and is to come. And when those beastes gaue glory and honor, and thankes to hym that sate on the seate (which liueth for euer and euer) the .xxiiii. elders fel down before him that sate on the throne, and worshipped hym that lyueth for euer, and caste theyr crownes before the throne, saying: thou art worthy, O lorde (our god) to receyue glory and honoure, and power: for thou hast created al thinges, and for thy willes sake they are, and were created.

The

The Gospell.

John.iii.

THere was a man of the Phariseis named Nichodemus, a ruler of the Iewes. The same came to Iesus by night, and sayd vnto him: Rabbi, we knowe that thou art a teacher come from God: for no man coulde doe suche miracles as thou dooest, excepte God were with him. Iesus aunswered, and said vnto him: Verely, verely, I saye vnto thee: except a man be borne from aboue, he cannot see the kyngdome of God. Nichodemus sayd vnto hym: howe can a man be borne when he is olde? can he entre into his mothers wombe and be borne again? Iesus aunswered: verely, verely, I saye vnto thee, except a man be borne of water, and of the spirit, he cannot entre into the kyngdome of God. That which is borne of the flesh, is flesche: And that whiche is borne of the spirite, is spirite. Meruaile not thou that I sayde to thee, ye must bee borne from aboue. The wynde bloweth where it lusteth, & thou heaest the sounde thereof, but thou canst not tell whence it cometh nor whether he goeth: So is euerye one that is borne of the spirite. Nichodemus aunswered, and said vnto him: howe can these thynges be? Iesus aunswered, and sayd vnto him: art thou a maister in Israell, and knowest not these thynges? Verelye, verelye, I saye vnto thee: we speake that we knowe, and testifye that we haue seen, and ye receiue not our witnesse. Yf I haue tolde you earthlye thynges, and ye beleue not: howe shal ye beleue if I tel you of heauenly thynges? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of mā which is in heauē. And as Moises lift vp the serpent in the wildernes, euen so must the sonne of man bee lifte vp: that whosoeuer beeleueth in him, perishe not, but haue euerlasting lyfe.

¶ The fyrst Sundaye after Trinitie Sundaye.

The Collecte.

GOd the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenes of our mortal nature can doe no good thing without thee: graunte vs the helpe of thy grace, that in keepyng of thy commaundementes, we may please thee bothe in will and dede: through Jesus Christ our Lorde.

The Epistle.

1 Joh. iiii

DEarely beloued, let vs loue one another: for loue cometh of God. And euerye one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In thys appeareth the loue of God to vs warde, because that God sent his only begotten sonne into the world, that we might liue through hym. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agrement for oure synnes. Dearelye beloued, if God so loued vs, we ought also one to loue another. No man hath seen God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Herby know we that we dwell in him and he in vs, because he hath geuen vs of hys spirite. And we haue seen, and doe testifye that the father sent the sonne to bee the sauioure of the world: whosoeuer confesseth that Jesus is the sonne of God, in him dwelleth God and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect in vs, that we should trust in the day of iudgement. For as he is, euen so are we in thys worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath paynfulnesse. He that feareth, is not perfecte in loue. We loue him, for he loued vs fyrste. If a man saye, I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother whome he hath seen, loue God whō he hath not seen? And thys commaundement haue we of him: ỹ he which loueth god, should loue his brother also.

The Gospell.

There

THere was a certayne ryche man, whiche was clothed in purple and fyne whyte, and fared deliciouslye euerye daye. And there was a certayne begger, named Lazarus, which laye at hys gate full of sozes, desyzyng to be refresshed with the crummes which fell from the ryche mans boarde, and no man gaue vnto hym. The dogges came also and lycked hys sozes. And it fozturned that the begger dyed, and was caried by the Aungels into Abzahams bosome. The ryche man also dyed and was buried: And beeing in hell in tozmentes, he lyfte vp hys eyes, and sawe Abzaham afarre of and Lazarus in hys bosome, and he cryed and sayde: Father Abzaham haue mercy on me, and sende Lazarus, that he maye dippe the typpe of hys fynger in water and cole my tong, foz I am tozmented in thys flame. But Abzaham sayde: Sonne, remembze that thou in thy lyfe tyme receiuedst thy pleasure, and contrarywise Lazarus receiued payne. But nowe he is coumfozted and thou art punisshed. Beyonde all thys, betwene vs and you there is a great space sette, so that they whiche woulde goe from hence to you, cannot, neither may come from thence to vs. Then he sayde: I pzay thee therefoze father, sende hym to my fathers house, (foz I haue fiue bzethzē) foz to warne them, lest they come also into this place of tozmente. Abzaham sayde vnto him: they haue Moyses and the Pzophetes, let them heare thē. And he sayde: nay father Abzaham: but if one come vnto them from the dead, they will repente. He sayde vnto hym: Yf they heare not Moyses and the Pzophetes, neither wil they belene, though one rose from death agayne. Luk. xvi.

The second Sunday.

The Collect.

LOzde, make vs to haue a perpetuall feare and loue of thy holye name: foz thou neuer fayleſt to helpe and gouerne them, whome thou doeſt bzyng vp in thy ſtedfaſt loue. Gzaunt this. &c.

The Epiſtle.

1. Joh. iii. MErualle not my brethren, though the worlde hate you. We know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And ye know that no manslear hath eternal life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and we oughte to geue our liues for ꝑ brethrē. But whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from hym, howe dwelleth the loue of God in him? My babes, let vs not loue in worde, nether in tongue: but in dede and in veritie. Hereby we know that we are of the veritie, and can quiete oure heartes before him. For yf our hearte condemne vs, God is greater then our heart, & knoweth all thinges. Dearely beloued, yf oure heart condemne vs not, then haue we trust to Godward, & whatsoeuer we aske, we receiue of him, because we kepe his commaundementes, and do those thinges which are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Jesus Christ, and loue one another as he gaue commaundemente. And he that kepeth his commaundementes, dwelleth in him, and he in hym: & hereby we knowe that he abideth in vs, euen by the spirite whiche he hath geuen vs.

The Gospell.

Luk. xiiii ACertayne man ordained a greate supper, and bade many, and sēt his seruaūt at supper time, to saie to them that were bidden: come, for all thinges are nowe ready. And thei all at once began to make excuse. The firste sayde vnto him: I haue bought a farme, and I must nedes go and see it, I praie thee haue me excused: And an other said: I haue bought fiue yoke of Oxen, and I go to proue them, I pray thee haue me excused. And another sayde: I haue maryed a wife, and therefore I cannot come. And the seruaunt returned and brought his master worde againe therof. Thē was

was the good man of the house displeased, and sayde to his seruaunte: goe oute quickely into the stretes and quarters of the citie, and bring in hither the poore and feble, and the halte, and blynd. And the seruaunt sayd: Lord, it is done as thou hast commaunded, and yet there is rowme. And the Lord sayd vnto the seruaunte: goe out vnto the hye wayes and hedges, and compell thē to come in, that my house may be fylled. For I say vnto you, that none of these men which were bidden shal tast of my supper.

¶ The thyrde Sundaye.

The Collecte.

LOrde, we beseche thee mercifully to heare vs, and vnto whom thou hast geuē an heartie desyre to praye: graūt that by thy mightye ayde we maye bee defended: throughe Jesus Christe our Lorde.

The Epistle.

SUbmitte your selues euery man one to another: knit your selues together in lowelynes of mind. For God resisteth the proude, & geueth grace to the humble. Submit your selues therfore vnder the mightie hand of God, that he maye exalt you when the tyme is come. Cast al your care vpon him, for he careth for you. Be sobre, & watche, for your aduersary the deuyll, as a roaring Lion, walketh about, seking whom he maye deuoure, whom resist stedfast in the fayth: knowinge that the same afflictions are appoynted vnto your brethrē, that are in the worlde. But the god of all grace which hath called vs vnto his eternal glory by Christ Jesu, shall his owne selfe (after that ye haue suffred a little affliction) make you perfecte, settle, strengthe, and stablishe you. To him bee glorye and dominion for euer and euer. Amen. 1. Petri. v

The Gospell.

THen resorted vnto him, all the Publicans & synners for to heare him. And the Pharisees and Scribes murmured, sayinge: He receyueth synners and eateth with them. But he putte forth Luke. xv.

this parable vnto them, saying: What man among you hauinge an hundreth shepe (yf he loose one of them) doeth not leaue ninetie and nine in the wildernes, & goeth after that which is lost, vntyl he fynde it? And when he hath found it, he layeth it on his shoulders with ioye. And assoone as he cometh home, he calleth together his louers & neyghbors, saying vnto them: Reioyce with me, for I haue founde my shepe which was loste. I say vnto you, that lykewyse ioye shalbe in heauen ouer one sinner that repenteth, more then ouer nintye & nine iuste persons which nede no repentaūce. Eyther what woman hauing ten grotes (yf she loose one) doth not light a candle & swepe the house, & seke diligently tyl she fynde it? And when she hath found it, she calleth her louers & her neighboures together, sayinge: Reioyce with me, for I haue found the grote which I lost. Lykewyse, I saye vnto you shal there be ioye in the presence of the Aungels of God, ouer one synner that repenteth.

¶ The fourth Sunday.

The Collecte.

GOd, the protector of al that trust in thee, without whō nothing is strong, nothing is holy: encrease and multiplie vpon vs thy mercy, that thou beeing oure ruler and gyde, we may so passe through thinges temporal, that wee fynally lose not the thinges eternal: graunt this heauenlye father, for Iesu Christes sake oure Lorde.

The Epistle.

Ro. viii. I Suppose that the afflictions of this lyfe, are not worthy of the glory which shal bee shewed vpon vs. For the feruente desyre of the creature abydeth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie agaynste the wyl thereof, but for his wyll whiche hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in payne, euen vnto this time:

not

not onely it, but we also which haue the fyrst fruites of the spirite, mourne in our selues also, & wayte for the adoption (of the children of God) euē the deliueraunce of our bodies.

The Gospel.

BE ye mercifull as your father also is mercifull. Luke.vi.
Iudge not, & ye shal not be iudged: condemne not, and ye shal not bee condemned. Forgeue, and ye shalbe forgeuen. Geue, and it shalbe geuen vnto you, good measure, & pressed down, and shaken together, and running ouer, shall men geue into youre bosomes. For with the same measure that ye mete withall, shall other men mete to you agayne. And he putte forth a similitude vnto them. Can the blinde leade the blinde: doe they not bothe fall into the ditche? The disciple is not aboue his mayster: Euery mā shalbe perfect euen as his mayster is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye: Eyther how canst thou say to thy brother: Brother, lette me pull oute the mote that is in thyne eye, when thou seeste not the beame that is in thyne owne eye? fyrste thou ypocrite, cast out the beame out of thine owne eye, thē shalt thou see perfectly to pull oute the mote that is in thy brothers eye.

¶ The fyfth Sunday.

The Collecte.

GRaunt Lorde, we beseche thee, that the course of this world may be so peaceably ordred by thy gouernaūce, that thy congregacion may ioyfully serue thee in all godly quietnes; through Iesus Christ our Lorde.

The Epistle.

BE you all of one mynde, and of one hearte, loue as brethren, be pietifull, be curteous, (meke) not renderinge euyll for euyll, or rebuke for rebuke: but contrarywyse blesse, knowinge that ye are thereunto called, euen that ye shoulde bee heyres of the blessinge. For he that doeth longe after lyfe, and loueth to see good dayes: lette him refrayne his tongue from 1.Pet.iii.

euyl, & his lippes that they speake no guile. Let him eschew euyll and doe good: let him seke peace, and ensue it. For the eyes of the Lord are ouer the righteous, & his eares are open vnto theyr prayers. Agayn, the face of the Lord is ouer the that doe euil. Moreuer, who is he that wil harme you, yf ye folow that whiche is good? yea, happye are ye yf anye trouble happen vnto you for righteousnes sake. Bee not ye afrayde for any terrour of them, neither be ye troubled, but sanctifye the Lord God in your heartes.

The Gospel.

Luke.v. IT came to passe, that (when the people preaced vpon him, to heare the word of God) he stode by the lake of Genazareth, and sawe two shippes stande by the lakes syde, but the fishermen were gone out of them, & were washing theyr nettes. And he entered into one of the shyppes (whiche pertayned to Simon) & prayed him that he woulde thruste out a little from the lande. And he sate downe, & taught the people out of the ship. When he had left speaking, he sayde vnto Simon: launche oute into the depe, & let slip your nettes to make a draught. And Simon aunswered, and sayd vnto him: Mayster, we haue laboured all nighte, and haue taken nothinge. Neuertheles, at thy commaundement I wyll looce foorth the nette. And when they had so done, they inclosed a greate multitude of fysshes. But theyr nette brake, and they beckened to theyr felowes (which were in the other shippe) that they shoulde come and helpe them. And they came and fylled bothe shippes, that they sonke againe. When Simon Peter sawe this, he fell downe at Jesus knees, saying: Lord, goe from me, for I am a sinnefull man. For he was astonied and all that were with him, at the draughte of fisches whiche they had taken: and so was also James and John the sonnes of Zebede, whiche were parteners with Simon. And Jesus sayde vnto Simon: feare not, from henceforth thou shalte catche men. And they brought the shippes to land, and forsoke all and folowed him.

¶ The sixth Sunday.

The Collecte.

GOd whiche hast prepared to them that loue thee, suche good thinges as passe all mās vnderstanding: Powre into oure heartes suche loue towarde thee, that we louing thee in all thinges, may obtayne thy promyses, whiche excede all that we can desyre: thrzough Jesus Chrzist our lozde.

The Epistle.



KNowe ye not, that all we which are baptysed in Jesus Chrzist, are baptised to dye with him? We are buried then with him by baptisme foz to dye: that lykewyse as Chrzist was rayled frō death by the glozy of the father, euē so we also should walke in a newe lyfe. Foz yf we bee graft in death lyke vnto him, euen so shal we be partakers of the holy resurrecciō. Knowing this, that your olde man is crucified with him also, that the body of sinne might vterly be destroied, that hencefoozth we shoulde not bee seruaūtes vnto sinne. Foz he that is dead, is iustified frō sinne. Wherefoze, yf we bee dead with Chrzist, we beleue that we shal also lyue with him, knowing that Chrzist being rayled from death, dieth no moze. Death hath no moze power ouer him. Foz as touching that he dyed, he dyed concerning synne once: And as touching that he lyueth, he lyueth vnto God. Lykewyse consydze ye also, that ye are dead as touching sinne, but are aliue vnto God: thrzough Jesus Chrzist oure Lozde. Rom. vi.

The Gospel.



JEsus sayd vnto his disciples: except your righteousnesse excede the righteousnesse of the Scribes and Pharisees, ye cannot entre into the kingdom of heauen. Ye haue heard that it was sayde vnto them of olde tyme. Thou shalte not kyll, whosoeuer kylleth, shalbe in daunger of iudgement. But I saye vnto you: that whosoeuer is angrye with his brother (vnaduysedlye) shalbe in daunger of iudgement. And whosoeuer saye vnto his Math. v.

n fole bramc: spoken in contempt

his brother, Racha: shalbe in daūger of a coūsel. But whosoeuer sayth, thou foole: shalbe in daūger of hel fyre. Therefore, yf thou offrest thy gyfte at the altare, & there remembrest that thy brother hath ought against thee, leaue there thyne offering before the altare, and goe thy way fyrst and be reconciled to thy brother, & then come and offre thy gift. Agree with thyne aduersarye quickely, whyles thou arte in the waye with him, lest at any tyme the aduersary deliuer thee to the iudge, & the iudge deliuer thee to the minister, and then thou be cast into prieson. Verely I saye vnto thee: thou shalte not come out thence, tyll thou haue payed the vttermost farthinge.

¶ The seuenth Sundaye.

The Collecte.

LOrde of all power and might, which art the auctour & geuer of al good thinges: graffe in our hearts the loue of thy name, increase in vs true religion, nourishe vs with all goodnes, and of thy greate mercye kepe vs in the same: Through Jesus Christ our Lorde.

The Epistle.

Rom.vi. I Speake grosly, because of the infirmitie of your flesche. As ye haue geuē your membres seruaūtes to vnclennes, and to iniquitie (from one iniquitie to another:) euen so now geue ouer your mēbres seruauntes vnto righteousnes, ỹ ye may be sanctified. For when ye were seruauntes of sinne, ye were voide of righteousnes. What fruyte had you thē in those thinges, whereof ye are now ashamed: for the end of those thinges are death. But nowe are ye deliuered frō synne, & made the seruaūtes of God, & haue your fruite to be sanctified, & the ende euerlasting lyfe. For the reward of synne is death: but eternall lyfe is the gyft of God, through Jesus Christ our Lorde.

The Gospell.

Mar.viii. IN those dayes, when there was a very greate cōpany, and hadde nothing to eate: Jesus called his disciples vnto him, & said vnto them: I haue compassion on the people, because they haue been now with

with me three dayes, and haue nothinge to eate: And yf I sende them away fastinge to theyr owne houses, they shall faynt by the waye: for diuerse of them came frō farre. And his Disciples aunswered hym: where shoulde a man haue bread here in the wildernesse, to satisfie these? And he asked them: how many loaues haue ye? They sayd, seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loaues: And when he had geuen thankes, he brake and gaue to his disciples to set before them. And they dyd set them before the people: And they hadde a fewe smal fyshes. And whē he had blessed, he commaunded them also to bee set before them. And they dyd eate, & were sufficised. And they toke vp of the broken meate that was left, seuen baskets full. And they that dyd eate, were aboue foure thousand. And he sent them awaye.

¶ The eyght Sundaye.

The Collecte.

GOd, whose prouidence is neuer deceiued: we humblye beseche thee, that thou wilte put awaye frō vs al hurtfull thinges, and geue those thinges whiche bee profitable for vs: Through Jesus Christ our Lorde.

The Epistle.

BRethren, we are debters, not to the flesche, to liue after the flesche. For yf ye liue after the flesche, ye shal dye. But yf ye through the spirite doe mortifye the dedes of the body, ye shal liue. For as many as are lead by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bōdage to feare any more, but ye haue receyued the spirit of adopciō, wherby ye crye: Abba father. Thesame spirite certifyeth our spirite, that we are the sonnes of God. Yf we be sonnes, then are we also heyres: the heyres I meane of God, and heires annexed with Christ, yf so be that we suffre with him, that we may be also glorifyed together with him. Ro. viii.

The Gospel.

Beware

Mat.vii. BEware of false prophetes, whiche come to you in shepes clothing, but inwardly they are raueninge wolues. Ye shal know them by theyr fruytes. Do men gather grapes of thornes: Or fygges of thistles: Euē so euery good tree, bringeth forth good fruites. But a corrupt tree bringeth forth euil fruites. A good tree cannot bring forth bad fruites, nether can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, & caste into the fyre. Wherefore, by theyr fruytes ye shal know them. Not euery one that sayth vnto me, Lord, Lord, shal entre into the kingdō of heauen: but he that doeth the wyll of my father which is in heauen, he shall entre into the kingdom of heauen.

¶ The ninth Sundaye.

The Collecte.

GRaunt to vs lord we beseche thee, the spirite to thinke & doe alwayes suche thinges as bee rightfull: that we which cannot be without thee, may by thee be hable to liue according to thy wyl. Through Iesu Christ our Lord.

The Epistle.

1.Cor.in.x BRethrē, I would not that ye should be ignorāt, how that our fathers were al vnder the cloude, & al passed through the sea, & were all baptised vnder Moses in the cloude, & in the sea, & dyd al eate of one spirituall meate, and dyd all drinke of one spirituall drinke. And they dranke of the spiritual rocke that followed them, which rocke was Christe. But in many of them had God no delight. For thei were ouerthrowen in the wildernes. These are ensamples to vs, that we should not lust after euyl thinges, as they lusted. And that ye should not bee worshippers of ymages, as were some of them, according as it is writtē. The people sate down to eate and drinke, & rose vp to playe. Nether let vs be defyled with fornicacion, as some of them were defyled with fornicacion, & fel in one day three & twentie thousand. Nether let vs tempt Christ, as some of them tempted, and were destroyed of serpentes. Neyther murmure ye, as some of them murmured, & were

destroyed

destroyed of the destroyer. All these thinges happened vnto them for ensamples: But are written to put vs in remembraunce, whō the endes of the world are come vpō. Wherefore, let him that thinketh he standeth, take hede lest he fal. There hath none other temptacion taken you, but such as followed the nature of man. But God is faythfull, whiche shall not suffre you to be tempted aboue your strength: but shal in the middes of temptaciō, make a waye, that ye may bee hable to beare it.

The Gospell.

IEsus said to his disciples: There was a certaine riche man, whiche had a Stewarde, and the same was accused vnto him, that he hadde wasted his goodes. And he called him, & sayd vnto him: how is it that I heare this of thee? Geue accoūptes of thy Stewardship, for thou mayst be no lōger Steward. The Steward sayd within himselfe: What shall I doe? for my mayster taketh away from me the Stewardshippe. I cannot digge, & to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardship, they may receyue me into their houses. So whē he had called al his maisters debters together, he said vnto ỹ first: how much owest thou vnto my mayster? And he sayde: an hundred tunnes of oyle. And he said vnto him: take thy byl & syt downe quickely, & write fiftie. Thē said he to another: how much owest thou? And he said: an hundred quarters of wheate. He saide vnto him: take thy byl & wzite foure skore. And the Lorde commended the vniust Steward, because he had done wysely. For the childrē of this world are in their nacion wiser then the children of light. And I say vnto you: Make you frēdes of the vnrighteous Mammō, that whē ye shal haue nede, they may receyue you into euerlasting habitacions. Luke.xvi

The tenth Sundaye.

The Collecte.

LEt thy merciful eares, O Lord, be open to the praiers of thy hūble seruauntes: & that they may obtayne their peticions, make them to aske suche thinges as shall please thee:

thee: through Jesus Christ our Lorde.

The Epistle.

1. Cor. xii. CONcerning spiritual thinges (brethren) I would not haue you ignorante. Ye knowe that ye were Gentyles, and wente youre wayes vnto dumme ymages, euen as ye were led. Wherfore I declare vnto you, that no man, speakinge by the spirite of God, defieth Jesus. Also no mā can say that Jesus is the Lord, but by the holi gost. There are diuersities of giftes, yet but one spirite. And there are differences of administracions, & yet but one Lord. And there are diuerse maners of operaciōs, and yet but one God, which worketh al in all. The gyfte of the spirite is geuen to euerye man, to edifye withall. For to one is geuen through the spirite, the vtteraunce of wisdom: To another is geuen the vtteraunce of knowledge, by the same spirite. To another is geuen fayth by the same spirite. To another the gift of healing by thesame spirite. To another power to doe myracles. To another to prophecie. To another iudgemēt to discerne spirites. To another diuerse tongues. To another the interpretacion of tongues: But these al worketh the selfe same spirite, deuydinge to euerye man a seuerall gyfte, euen as he wyll.

The Gospell.

Luke. xix. AND when he was come nere to Hierusalem, he beheld the citie, and wept on it, sayinge: Yf thou hadst knowen those thinges which belong vnto thy peace, euen in this thy day thou wouldest take hede. But nowe are they hydde from thyne eyes: For the dayes shall come vnto thee, that thy enemies shal cast a banke about thee, and compasse thee round, and kepe thee in on euery side, & make thee euē with the groūd, and thy children which are in thee. And they shal not leaue in thee one stone vpon another, beecause thou knowest not the tyme of thy visitacion. And he went into the Temple, & beganne to cast out them that solde therein, and them that boughte, sayinge vnto them: It is written, my house is the house of prayer, but ye haue made it a denne of theues. And he taught

he taught dayly in the Temple.

¶ The eleuenth Sundaye.

The Collecte.

GOd which declarest thy almightie power, most chiefly in shewing mercy & pitie: Geue vnto vs abūdaūtly thy grace, ỹ we running to thy promises, may bee made partakers of thy heauēli treasure: through Iesus christ our lord.

The Epistle.

BRethren, as pertayninge to the gospel whiche I preached vnto you, which ye haue also accepted, & in the which ye cōtinue, by the which ye are also saued: I doe you to wete after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For fyrst of al I delyuered vnto you that which I receiued, how that Christ died for oure synnes, agreing to the scriptures: & that he was buried, and that he arose agayn the thyrd day accordīg to the scriptures: And that he was seen of Cephas, thē of the twelue. After that he was seen of moe then fyue hundreth brethren at once, of which many remayne vnto this day, and many are fallē aslepe. After ỹ appeared he to Iames, thē to al the Apostles. And last of all he was seen of me, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the cōgregaciō of god. But by ỹ grace of god, I am that I am. And his grace which is in me, was not in vain. But I laboured more aboūdātly thē they al: yet not I, but the grace of God which is with me. Therfore, whether it were I or they, so we preached, and so ye haue beleued. 1. Cor. xv.

The Gospell.

CHrist told this parable vnto certayn whiche trusted in thēselues, that they were perfect, & despysed other. Two men went vp into the Temple to pray, the one a Pharisei, and the other a Publican. The Pharisei stode & prayed thus with himself. God, I thāke thee ỹ I am not as other mē are, extorcioners, vniust, aduulterers, or as this Publicā. I fast twise in ỹ weke. Luc. xviii.

I geue

I geue tithe of all that I possesse. And the Publicane standinge afarre of, woulde not lifte vp his eyes to heauen, but smote his brest, sayinge: God be merciful to me a sinner. I tel you, this mā departed home to his house iustifyed more thē the other. For euery man that exalteth himselfe, shalbe brought lowe. And he that hūbleth himself shalbe exalted.

¶ The twelfth Sundaye.

The Collecte.

ALmightie and euerlastinge God, which arte alwayes more ready to heare thē we to pray: And arte wont to geue more then eyther we desyre or deserue: Powre downe vpon vs the aboundaunce of thy mercy, forgeuinge vs those thinges wherof our conscience is afrayed, and geuinge vnto vs, that, that oure prayer dare not presume to aske: through Iesus Christ our Lorde.

The Epistle.

ii. Cor. iii

SUche trust haue we through Christ to Godward, not that we are sufficient of oure selues to thinke any thing as of our selues, but yf we be hable vnto any thing, the same cometh of God, which hath made vs hable to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirit geueth lyfe: Yf the ministracio of death through the letters figured in stones, was glorious, so that the childzen of Israel could not behold the face of Moises, for ỹ glory of his countenaūce (which glory is done away:) why shal not the ministracion of the spirit be much more glorious? for yf the ministracion of condemnacion bee glorious, muche more doeth the ministracion of righteousnes excede in glory.

The Gospell.

Mar. vii.

IEsus departed from the coastes of Tyre and Sidon, & came vnto the sea of Galile throughe the middes of the Coastes of the .x. cities. And they brought vnto him one that was deafe, & had an impediment in his speache, & they prayed him to putte his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and dyd spyt, and

touched

ouched his tong,and loked vp to heauen,and ſighed,& ſayd vnto hym:Ephata,that is to ſaye: be opened. And ſtrayghte waye his eares were opened,and the ſtrynge of hys tonge was loſed,and he ſpake playne. And he commaunded them that they ſhoulde tell no man. But the more he forbad them, ſo muche the more a great deale they publiſhed, ſayinge: He hath done all thynges well,he hath made both the deaffe to heare,and the dumme to ſpeake.

The.xiii.Sundaye.

The Colleete.

ALmightie and mercifull god,of whoſe only gyfte it cummeth,that thy faythfull people doe vnto thee true and laudable ſeruice: graunte we beſeche thee, that we maye ſo runne to thy heauenly promyſes,that we faile not finallye to attayne theſame: Thrꝛough Jeſus Chriſte our Lorde.

The Epiſtle.



TO Abraham and his ſede were the promyſes made. He ſayth, not in his ſeedes,as many: but in thy ſede,as of one,which is Chriſte. This I ſay,that the law which began afterwarde,beyonde.iiii.C.and.xxx.yeres,doth not diſanull ỹ Teſtamente that was confyrmed afore of god vnto Chryſtewarde,to make the promyſe of none effecte. For if the inheritaunce come of the lawe,it cometh not now of promyſe. But God gaue it to Abraham by promyſe. Wherfore then ſerueth the law? The law was added becauſe of tranſgreſſiõ(tyl the ſede came, to whom the promyſe was made:)and it was ordained by Aungels in the hand of a mediator. A mediator is not a mediator of one: But god is one. Is the lawe then againſt the promyſe of god? God forbid. For if there had been a law geuẽ which could haue geuẽ lyfe,then no doubte righteouſnes ſhould haue come by the law. But the ſcripture cõcludeth al thinges vnder ſynne,that the promyſe by the faith of Jeſus Chriſte,ſhould be geuen to them that beleue. Galat.iii.

The Goſpell.

Luk.x.  Appy are the eyes which see the thinges that ye
see. For I tell you that many Prophetes and
kynges haue desyred to see those thynges which
ye see, and haue not seen thē: and to heare those
thynges whiche ye heare, and haue not hearde
them. And beholde, a certayne lawyer stode vp and tempted
hym, saying: Maister, what shall I doe to enherite eternall
lyfe? he said vnto him: what is writtē in the law? how readest
thou? and he aunswered, & sayd: Loue the lord thy god with
al thy heart, and with all thy soule, and with al thy strength,
and with al thy minde, and thy neighboure as thy selfe. And
he said vnto him: Thou hast aunswered right. This doe, and
thou shalt lyue. But he willing to iustifie himselfe, saied vnto
Iesus: And who is my neighboure? Iesus aunswered, and
sayd: A certayne man descended from Ierusalē to Hiericho,
and fell among theues, which robbed him of his raimente, &
wounded hym, and departed, leauinge him halfe dead. And
it chaunced that there came down a certayn Priest that same
way, and when he saw him, he passed by. And likewise a Le-
uite, when he went nie to the place, came and loked on hym,
and passed by. But a certayn Samaritaine as he iourneied,
came vnto him: and when he sawe him, he had compassion on
him, and went to, and bounde vp hys woundes, and powred
in oile and wine, and set hym on his own beast, and broughte
hym to a common Inne, and made prouision for hym. And
on the morow, when he departed, he toke out two pence, and
gaue them to the host, and sayd vnto hym: Take cure of him,
and whatsoeuer thou spendest more, when I come agayne,
I wil recompence thee. Which now of these three thynkeste
thou was neighboure vnto him that fell among the theues?
And he sayd vnto hym: he that shewed mercy on hym. Then
sayd Iesus to hym: goe, and doe thou lykewise.

The.xiiii.Sundaye.

The Collecte.

ALmightie & euerlastyng god, geue vnto vs the increase
of fayth, hope and charitie, and that we maye obtayne
that

that whyche thou dooeste promyse: make vs to loue that whiche thou doest commaunde, throughe Jesus Christ our Lorde.

The Epistle.



Saye, walke in the spirite, and fulfyll not the lust of the flesche. Gala.v.
For the flesche lusteth contrary to the spirite, & the spyrite contrary to the flesh, these are contrary one to the other, so ỳ ye can not doe whatsoeuer ye woulde. But and yf ye be ledde of the spyrite, then are ye not vnder the lawe. The dedes of the flesh are manifest, which are these: adultery, fornicacion, vnclennes, wantonnes, worshipping of ymages, witchecraft, hatred, variaunce, zele, wrath, stryfe, sedicions, sectes, enuyinge, murder, dronkennes, gluttonye, and suche lyke. Of the which I tell you before, as I haue tolde you in tymes paste, that they whiche committe suche thynges, shall not be inheritours of the kyngdome of god. Contrarilye, the fruite of the spyrite is loue, ioye, peace, long suffering, gentilnesse, goodnes, faythfulnes, mekenes, temperaunce. Againste suche there is no lawe. They truely that are Christes, haue crucified the flesche with the affeccions and lustes.

The Gospel.



Nd it chaunced as Jesus went to Jerusalem, Luk.xvii
that he passed throughe Samaria and Galile. And as he entred into a certaine towne, there met hym ten mẽ that were lepers, which stode afarre of and put forth their voices, and saied: Jesus Maister haue mercy vpon vs. When he saw them, he said vnto them: goe shewe your selues vnto the Priestes. And it came to passe, that as they wente they were clensed. And one of them, when he saw that he was clensed, turned backe agayne, and with a loude voice praysed God, and fel downe on his face at hys feete, and gaue him thãkes. And thesame was a Samaritaine. And Jesus aunswered, and sayd: Are there not ten clensed: but where are those nine: There are not founde that returned agayne to geue God prayse, saue onely thys straunger. And he sayed vnto hym: Aryse, goe thy waye, thy fayth hath made thee whole.

The Collecte.

KEpe we beleche thee, O Lorde, thy Churche with thy perpetuall mercy: and becaule the frailtie of man, without thee, cannot but fall: kepe vs euer by thy helpe, and leade vs to all thynges profitable to our laluacion, through Jelus Chriſt our Lorde. Amen.

The Epiſtle.

Gala.vi.  E ſee howe large a letter I haue wrytten to you with mine owne hande. As many as delyre with outwarde appearaunce to pleaſe carnally, theſame conſtrayne you to bee circumciſed, onely leſte they ſhoulde ſuffre perſecucion for the croſſe of Chryſte. For they themſelues whiche are circumciſed, kepe not the lawe, but delyre to haue you cyrcumciſed, ỹ they might reioyce in youre fleſhe. God forbid that I ſhoulde reioyce, but in the croſſe of our Lorde Jeſu Chriſt, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Chriſt Jeſu, neyther circumciſion auaileth any thyng at al, nor vncircumciſion, but a newe creature. And as many as walke accordyng vnto this rule, peace be on them, and mercy, and vpon Iſrael that pertaineth to God. From henceforth, let no man put me to buſines: for I beare in my body the markes of the Lorde Jeſu. Brethren, the grace of our Lorde Jeſu Chriſt be with youre ſpirite. Amen.

The Goſpell.

Mat.vi.  O man can ſerue two Maiſters: for eyther he ſhall hate the one, and loue the other, or elles leane to the one, and deſpiſe the other: ye cannot ſerue god and Mammon. Therfore I ſay vnto you: be not carefull for your lyfe, what ye ſhall eate or drynke, nor yet for youre bodye, what raymente you ſhall putte on. Is not the lyfe more worth then meate: and the body more of value then raymente? Beholde the foules of the ayre, for they ſowe not, neyther doe they reape, nor carye into the barnes: and youre heauenly father fedeth them. Are ye not muche better then they? Whiche of you (by takynge carefull thoughte) can adde one cubite vnto his ſtature. And

why

why care ye for raymente? Consider the lilies of the fielde, how they growe: They laboure not, neither doe they spinne. And yet I saye vnto you, that euen Salomon in all his royaltie, was not clothed lyke one of these. Wherefore yf God so clothe the grasse of the field (whiche thoughe it stande to day, is to morowe cast into the fornace:) shall he not muche more doe thesame for you, O ye of litle fayth? Therefore take no thought, saying: what shal we eate, or what shal we drinke, or wherewith shal we be clothed? after all these thynges doe the Gentiles seke. For your heauenly father knoweth that ye haue nede of all these thynges. But rather seeke ye fyrste the kyngdom of God, and the ryghteousnesse therof, and al these thynges shall be ministred vnto you. Care not then for the morowe, for to morowe day shall care for it selfe: sufficiente vnto the daye, is the trauaile therof.

¶ The.xvi.Sundaye.

The Collecte.

LOrde we beseche thee, lette thy continuall pitie clense & defende thy congregacion: and beecause it cannot continue in saftie withoute thy succoure, preserue it euermore by thy helpe and goodnes: through Jesus Christ our Lorde.

The Epistle.



I Desire that you faint not because of my tribulacions that I suffre for your sakes, which is your praise. For this cause I bowe my knees vnto the father of oure Lorde Jesus Christ, whiche is father of all that is called father in heauen and in earth, that he woulde graunte you, accordynge to the riches of hys glory, that ye maye bee strengthed with mighte by hys spirite in the inner man, that Christe may dwell in your heartes by fayth, that ye beeing rooted and grounded in loue, might be hable to comprehend with all Sainctes, what is the bredth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christe, that ye myghte be fulfilled with all fulnesse, whiche commeth of God. Unto hym that is hable to doe exceedyng aboundauntly aboue all that we aske or thynke, accordyng to the power that worketh in vs, be prayse in the congregacion Ephe.iii.

by Chryst Jesus,throughout all generacions from tyme to tyme. Amen.

The Gospell.

Luke.vii. AND it forthuned that Jesus wente into a citie called Naim, and many of his disciples wente with hym, and muche people. When he came nie to the gate of the citie: beholde, there was a dead man caried out, which was the onely sonne of hys mother, and she was a widowe, and muche people of the citie was with her. And when the Lord saw her, he had compassion on her, and said vnto her: wepe not. And he came nie and touched the coffen, and they that bare hym stode styll. And he sayed: yonge man, I saye vnto thee, aryse. And he that was dead sate vp, and began to speake. And he deliuered hym to hys mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great Prophete is rysen vp among vs, and god hath visited hys people. And thys rumour of him went forth throughout al Jewry, and throughout all the regions whiche lye rounde abonte.

¶ The.xviii. Sundaye.

The Collecte.

LOrd, we pray thee that thy grace may alwayes preuent and folow vs, and make vs continually to be geuen to al good workes: through Jesu Chryst our Lorde.

The Epistle.

Eph.iiii. I (Which am a prisoner of ỹ lordes) exhort you, that ye walke worthy of the vocatiõ wherwith ye are called, with all lowlynes and mekenes, with humblenes of mynd, forbearyng one another through loue, and be diligent to keepe the vnitie of the spirite, throughe the bonde of peace, beeynge one body & one spirite, euen as ye are called in one hope of youre callyng. Let there be but one Lord, one fayth, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

The Gospell.

It



IT chaunced that Jesus wente into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day: and thei watched him. And beholde, there was a certayn man before hym which had the dropsye. And Jesus answered, and spake vnto the Lawiers and Pharisees, saying: Is it lawfull to heale on the Sabboth daye? And thei helde their peace. And he toke hym & healed him, and let him goe, and aunswered them, saying: which of you shal haue an Asse or an Oxe fallen into a pitte, and wil not straight waye pul him out on the Sabboth daye? And they could not aunswere him again to these thinges. He put forth also a similitude to the geastes, whē he marked how they preaced to be in the highest roumes, and sayd vnto thē: when thou art biddē to a wedding of any man, syt not downe in the hieste roume, lest a more honorable man thē thou be bidden of hym, and he (that bad him and thee) come and saye to thee: geue this man roume, and thou begin with shame to take the lowest roume. But rather when thou art bidden, goe and sitte in the lowest roume, that when he that bad thee cometh, he may saye vnto thee: frende, syt vp hyer. Then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought lowe, and he that humbleth hymselfe, shall be exalted. Luk.xiii

¶ The.xviii. Sunday.

The Collect.

LOrd, we beseche thee graunt thy people grace to auoide the infeccions of the deuil, and with pure heart & mind, to folowe thee, the onely god: through Jesus Christ our lord.

The Epistle.



IThanke my god alwayes on your behalfe, for the grace of god, which is geuē you by Jesus Christ, that in all thynges ye are made riche by him, in all vtteraunce, and in all knowledge: by the whiche thynges the testimonye of Jesus Christe was confyrmed in you, so that ye are behynde in no gyfte, waytinge for the appearynge of oure Lorde Jesus Chryste, whiche shall also 1.Cor.i.

strength you, to the ende that you maye bee blameles in the day of the comyng of our Lorde Jesus Christ.

The Gospell.

Mat.xxii.  HEN the Phariseis had heard that Jesus did put the Saduceis to silence, they came together: and one of them (whiche was a doctor of law) asked him a question, tempting him, and saying: Maister, whiche is the greatest commaundemente in the lawe? Jesus sayed vnto hym: Thou shalt loue the Lorde thy god with all thy hearte, and with all thy soule, and with all thy mynde. This is the first and greatest commaundemente. And the seconde is lyke vnto it: Thou shalt loue thy neighbour as thy self. In these two commaundementes hange all the lawe and the Prophetes. Whyle the Phariseis were gathered together, Jesus asked them, saying: what thynke ye of Christ: whose sonne is he? They sayd vnto hym: the sonne of Dauid. He sayed vnto them: how then doeth Dauid in spirite cal him Lord, saying: The Lord sayd vnto my Lorde, sit thou on my righte hande tyll I make thine enemies thy fotestole. If Dauid then call hym Lord, how is he then hys sonne? And no mã was hable to answere him any thing, neither durst any man (from that daye forth) aske hym any moe questions.

¶ The .xix. Sunday.

The Collect.

O God, forasmuche as without thee, we are not hable to please thee: Graunt that the working of thy mercy, may in all thinges direct and rule our heartes: Throughe Jesus Christ our Lorde.

The Epistle.

Eph.iiii.  THIS I saye and testifie throughe the Lord, that ye hencefoorth walke not as other Gentyles walke, in vanitie of theyr mynde, whyle they are blynded in their vnderstandynge, beeing farre from a Godly lyfe, by the meanes of the ignorannce that is in them, and beecause of the blyndnesse of theyr heartes, whiche beeyng past repentaunce, haue geuen themselues

themselues ouer vnto wantonnes, to worke all maner of vnclennes, euen with gredines. But ye haue not so learned Christ. If so be that ye haue heard of him, and haue been taught in him, as ỹ trueth is in Jesu: as concerning ỹ conuersacion in times past, to lay from you the old mā, which is corrupt, according to the deceiuable lustes. To be renued also in the spirite of your mind, & to put on that new mā which after God is shapen in righteousnes and true holines. Wherfore put away lying, and speake euery man truth vnto his neighbour, forasmuch as we are members one of another. Be angry & sinne not: Let not the sunne go down vpon your wrath, neither geue place to the backbyter. Let him that stole, steale no more: but let him rather labour with his handes the thing which is good, that he may geue vnto him that needeth. Let no filthy communicacio proceede out of your mouth, but that which is good to edify withal, as oft as nede is, that it may minister grace vnto the hearers. And grieue not the holye spirite of God, by whome ye are sealed vnto the day of redempcion. Let all bitternes, & fiercenes, and wrath, and roaring, and cursed speakyng, be put away from you, with al maliciousnes. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The Gospell.

IEsus entred into a shyp, & passed ouer, and came into his own citie: And beholde, they brought to him a man sicke of the paulsey, lying in a bedde. And when Jesus saw the fayth of them, he sayde to the sycke of the Paulsey: Sonne, bee of good chere, thy sinnes be forgeuen the. And behold, certain of the Scribes sayd within themselues: this man blasphemeth. And when Jesus saw their thoughtes, he sayd: wherfore thinke ye euil in your heartes? Whether is it easier to saye, thy sinnes be forgeuen thee, or to saye, aryse and walke? But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth. Then sayeth he to the sicke of the Paulsey: Aryse, take vp thy bed, and goe vnto thyne house. And he arose Matth. ix

arose and departed to hys house: But the people that sawe it, meruayled, and glorifyed God, which hath geuen suche power vnto men.

¶ The.xx. Sunday.

The Collecte.

ALmighty and mercifull God, of thy bountiful goodnes kepe vs from al thinges that may hurt vs: that we being ready both in body and soule, may with free hertes accomplish those thinges that thou wouldest haue done: thorow Jesus Christ our Lorde.

The Epistle.

Ephe. v. TAke hede therfore, how ye walke circumspectly, not as vnwyse, but as wise menne, redeming the time, because the dayes are euil. Wherefore be ye not vnwise, but vnderstande what the wil of the Lord is, and be not dronken with wine, wherin is excesse. But be filled with the spirite, speaking vnto your selues in Psalmes and Himnes, and spirituall songes, singyng and making melody to the Lord in your heartes, geuing thankes alwayes for all thynges vnto God the father, in the name of our Lorde Jesus Christe: submittyng your selues one to another in the feare of God.

The Gospell.

Mat. xxii IEsus sayd to his disciples: The kingdom of heauen is like vnto a man that was a king, whiche made a mariage for his sonne, and sent furth his seruauntes to call them that were bidden to the wedding, and they would not come. Agayn he sent furth other seruauntes, saying: Tell them whiche are bidden: beholde, I haue prepared my diner, myne Oxen and my fatlinges are kylled, and al thinges are ready, come vnto the mariage. But they made light of it, and went theyr waies: One to his farme place, another to his marchaundise, and the remnaunt toke his seruauntes, & intreated thē shamefully, and slew them. But when the king heard thereof, he was wroth, and sente furth his men of warre, & destroyed those murtherers, & brent vp their citie. Thē said he to his seruauntes:

seruaũtes: the mariage in dede is prepared, but they which wer bidden, wer not worthy: Goe ye therefore out into the hye wayes, and as many as ye find, bid them to the mariage. And the seruauntes went furth into the hye wayes, & gathered together all, as manye as they could fynde, bothe good and bad, & the wedding was furnished with geastes. Then the kynge came in to see the geastes: and when he spied there a man, which had not on a wedding garmẽt, he said vnto him: frend, how camest thou in hither, not hauing a wedding garment? And he was euẽ specheles. Then said the king to the ministers: take & bind hym hand and foote, and cast him into vtter darkenes, there shalbe weping and gnashing of teeth. For many be called, but fewe are chosen.

¶ The.xxi. Sundaye.

The Collect.

GRaunt we beseche thee, mercifull Lorde, to thy faythfull people, pardon and peace, that they maye be clensed from al theyr sinnes, and serue thee with a quiet mynd: through Iesus Christ our Lorde.

The Epistle.

MY brethren, bee stronge through the Lorde, and through the power of his myght: Put on all the armour of God, that ye may stand against al the assaultes of the deuil: for we wrestle not agaynst bloud and flesche, but agaynst rule, agaynst power, agaynst worldly rulers, euen gouernours of the darkenes of thys worlde, agaynst spirituall craftines in heauenlye thinges. Wherefore, take vnto you, the whole armour of God, that ye may be hable to resist in the euill day, and stande perfect in all thynges. Stand therfore, and your loynes gyrd with the trueth, hauynge on the breste plate of righteousnesse, and hauinge shoes on youre feete, that ye maye bee prepared for the gospel of peace. Aboue al, take to you ỹ shield of fayth, wherewith ye may quence all the fiery dartes of the wicked. And take the helmet of saluacion, & the sweord of the spirite, which is the word of God. And pray alwaies with all maner of prayer and supplicacion in the spirite, & Ephe.vi.

watche

watche therunto with al instaũce and supplicacion, for all sainctes and for me, that vtteraũce may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of my gospell (wherof I am a messenger in bondes) that therin I may speake freely, as I ought to speake.

The Gospell.

Iohn.iiii. THere was a certain ruler, whose sõne was sicke at Capernaũ. Assone as the same heard, that Iesus was come out of Iewry into Galile, he went vnto him, and besought him that he would come down and heale his sonne. For he was euen at the poynte of death. Then sayd Iesus vnto him: except ye see signes & wonders, ye wil not beleue. The ruler said vnto him: Sir, come down or euer that my sonne dye. Iesus sayeth vnto him: Goe thy way, thy sonne liueth. The man beleued the word ỹ Iesus had spoken vnto him: and he went his way. And as he was going down, the seruauntes met him, and told him, saying: thy sonne liueth. Then enquired he of thẽ the houre when he began to amende. And they sayde vnto him: yesterday at the seuẽth houre the feuer lefte him. So ỹ father knew that it was the same houre in the whiche Iesus said vnto him: Thy sonne liueth: and he beleued, and al his houshold. This is again the second miracle that Iesus did, when he was come out of Iewry into Galile.

¶ The.xxii. Sunday.

The Collecte.

LOrde, we beseche thee to kepe thy houshold ỹ churche, in continuall godlines, that through thy protection, it may bee free from all aduersities, and deuoutlye geuen to serue thee in good workes, to the glory of thy name: Thorow Iesus Christ our Lorde.

The Epistle.

Philip.i. IThanke my God with al remẽbraunce of you alwaies in al my prayers for you, & praye wt gladnes: Because ye are come into ỹ felowship of the gospel, from ỹ first day vntil now. And am surely certified of this, that he which hath begon a good worke in you,

you,shall perfourme it vntill the day of Jesus Christe,as it becometh me,ỹ I shoulde so iudge of you all,because I haue you in my hearte: forasmuche as ye are all companyons of grace with me,euen in my bondes,and in the defending and establishing of the gospel:for god is my recorde how greatly I long after you al,frō the very heart roote in Jesus Christ. And thys I praye,that your loue may encrease yet more and more in knowledge,and in al vnderstandinge, that ye maye accept the thynges that are moste excellent,that ye maye bee pure,and suche as offende no man,vntyll the daye of Christ, being filled with the fruite of righteousnes,whiche commeth by Jesus Christ,vnto the glory and prayse of God.

The Gospell.

PEter sayd vnto Jesus:Lorde,howe ofte shall I forgeue my brother if he sinne agaynste me, tyll seuen tymes? Jesus sayeth vnto hym: I saye not vnto thee,vntyll seuen tymes,but seuenty tymes seuē times. Therfore is the kyngdō of heauē likened vnto a certain man that was a kyng,which would take accoumptes of his seruauntes. And whē he had begon to reckon,one was brought vnto him,which ought hym ten thousand talentes:but forasmuch as he was not hable to pay,his lord commaunded him to be solde,and his wife and childrē, and all that he had,and payment to be made. The seruaunt fel down,& besought hym,saying:Syr,haue pacience with me,and I wil pay thee al. Then had the lorde pitie on that seruaunte,and losed him,and forgaue him the debt. So the same seruaunt went out,& founde one of hys felowes which ought hym an hundred pence,and he layd handes on hym,& toke hym by the throte,saying:pay that thou owest. And his felow fel down and besought him,saying:haue pacience with me,and I wil pay thee al. And he would not,but wente and cast him into prison,til he should pay the debte. So whē his felowes saw what was done,they were very sory,and came and tolde vnto theyr Lorde all that had happened. Then hys Lorde called him,and sayed vnto hym. O thou vngracyous seruaunte,I forgaue thee all that debte when thou desiredst me: Mathew xviii.

me: shouldest not thou also haue had compassiō on thy felow, euen as I had pitie on thee? And his Lord was wroth, and delyuered him to the Jailers, tyl he should pay all that was due vnto hym. So likewise shal my heauenly father doe also vnto you, if ye from your heartes forgeue not (euery one hys brother) their trespasses.

The.xxiii.Sunday.

The Collect.

GOd oure refuge and strengthe, whiche art the author of all godlynes, bee ready to heare the deuoute prayers of the Churche: and graunte that those thynges which we aske faythfullye, we maye obtayne effectually: Throughe Jesus Christe our Lorde.

The Epistle.

Phil.iii. BRethren, be folowers together of me, and loke on them whiche walke euen so as ye haue vs for an ensample. For many walke (of whom I haue tolde you often, and now tel you weping) that thei are the enemies of the crosse of Christ, whose ende is damnacion, whose bely is their God, and glory to their shame, which are worldly mynded. But oure conuersacion is in heauen, from whence we loke for the sauiour, euen the Lorde Jesus Christ, which shall chaunge oure vile body, that he may make it like vnto his glorious body: accordyng to the workyng, wherby he is hable also to subdue all thynges vnto hymselfe.

The Gospell.

Mat.xxii WHen the Phariseis went out, and toke counsaill how they might tangle him in his wordes. And they sente out vnto him their disciples with Herodes seruauntes, saying: Master, we knowe that thou art true, and teachest the waye of god truely, nether carest thou for any mā: for thou regardest not the outwarde apearaunce of men. Tel vs therfore, how thinkest thou? Is it lawful that tribute be geuen vnto Ceasar, or not? But Jesus perceiuig their wickednes, said: why tempt ye me ye ypocrites? Shew me the tribute moneye. And they toke

toke hym a peny. And he saied vnto thē: whose is this image and superscripciō: they said vnto him: Cesars. Then said he vnto them: geue therfore vnto Cesar, the thinges which are Cesars: and vnto God, those thynges whiche are Goddes. When they heard these wordes, thei meruailed, and left him, and went theyr waye.

The.xxiiii.Sundaye.

The Collecte.

LOrde, we beseche thee assoile thy people frō their offences: that throughe thy bountifull goodnes, we maye be delyuered from the bandes of all those synnes, which by oure frailtie we haue committed: Graunte this. &c.

The Epistle.

WE geue thankes to god, the father of oure Lord Iesus Christ, alwayes for you in our prayers: for we haue heard of your fayth in Christ Iesu, and of the loue which ye beare to al sainctes, for the hopes sake which is layed vp in store for you in heauen: of which hope ye heard before by the true worde of the gospell, which is come vnto you euen as it is, fruitfull, & groweth as it is also among you, frō the day in the which ye heard of it, and had experience in the grace of God throughe ỳ trueth, as ye learned of Epaphra our deare felow seruaūte, which is for you a faithfull minister of Christ, which also declared vnto vs youre loue whiche ye haue in the spirite. For thys cause we also, euer sence the daye we heard of it, haue not ceased to pray for you, and to desyre that ye might be fulfilled with the knowledge of hys will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of the Lorde, that in all thynges ye may please, being fruitfull in al good workes, & increasing in ỳ knowledge of god, strengthed with al might, through hys glorious power, vnto all pacyence and long suffering, with ioyefulnes, geuing thankes vnto the father, whiche hath made vs mete to bee partakers of the inheritaunce of sainctes in lyght. Colossi.i.

The Gospell.

Whyle

Math.ix. WHyle Jesus spake vnto the people: beholde, there came a certaine ruler and worshipped him, saying: my daughter is euen nowe deceased, but come and laye thy hande vpon her, and she shal liue. And Jesus arose and folowed hym, and so did his disciples. And beholde, a woman whiche was diseased with an issue of bloud twelue yeres, came behynde hym & touched the hemme of his vesture. For she sayed within her selfe: If I maye touche but euen his vesture onely, I shall be safe. But Jesus turned him about, and when he sawe her, he sayed: daughter, be of good comforte, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and sawe the minstrelles and people makynge a noyse, he sayed vnto them: geat you hence, for the maide is not dead, but slepeth. And they laughed him to scorne. But when the people were put forth, he wente in, and toke her by the hande, and sayed: damosell aryse. And the damosell arose. And this noise was abrode in all that lande.

¶ The.xxv. Sundaye

The Collect.

STiere vp we beseche thee, O lord, the willes of thy faithfull people: that they plenteously bringing forth the fruite of good woorkes, maye of thee bee plenteously rewarded: through Jesus Christ our Lorde.

The Epistle.

Jer.xxiii. BEholde, the tyme commeth, saith the Lorde, that I wil raise vp the righteous braunche of Dauid, whiche king shall beare rule, and he shall prosper with wisedome, and shall sette vp equitie and ryghteousnesse agayne in earth. In his time shall Juda bee saued, and Israell shall dwell without feare: And this is the name that they shall call hym, euen the LORDE oure righteousnesse: and therefore beholde, the time commeth sayeth the Lorde, that it shall bee no more saied, the Lorde liueth whiche brought the children of Israell oute of the lande of Egipte: But the Lorde liueth whiche brought forth

forth and lead the seede of the house of Israell out of the North land, and from al countreyes where I haue scattered them, and they shal dwel in theyr own land agayne.

The Gospell.

When Jesus lift vp his eies, and saw a great company come vnto him, he saith vnto Philip: whēce shall we bye bread that these may eate? Thys he sayd to proue him, for he himselfe knewe what he woulde dooe. Philip aunswered hym: two hundreth penyworth of bread are not sufficient for them, that euerye man may take a little. One of his disciples (Andrew, Simō Peters brother) sayde vnto hym. There is a lad here, whiche hath fiue barley loaues and two fishes: but what are they amōg so many? And Jesus said: make the people sit down: There was much grasse in ẏ place. So the mē sate down, in numbre about fiue thousand. And Jesus toke the bread, and when he had geuen thankes, he gaue to ẏ disciples, & the disciples to them that were set downe. And likewise of the fishes as much as they would. When they had eaten ynough, he sayeth vnto hys disciples: Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, whiche broken meate remayned vnto them that had eaten. Then those men (whē they had seen the miracle that Jesus did) sayde: this is of a trueth the same prophete that should come into the worlde. John. vi.

¶ If there be any moe Sundayes before Aduent Sunday, to supplye the same, shal bee taken the seruice of some of those Sundayes that were omytted betwene the Epiphanie and Septuagesima.

¶ Sainct Andrewes daye.

The Collect.

Almightie God, which didst geue such grace vnto thy holy Apostle Sainct Andrewe, that he redely obeyed the calling of thy sonne Jesus Christ, & folowed him without delaye: Graunt vnto vs al, that we being called by thy holy word, may furthwith geue ouer our selues, obediently to folow thy holye commaundementes: through the same

Iesus Chryst our Lorde.

The Epistle.

Roma.x. IF thou knowledge with thy mouthe that Iesus is the Lord, and beleue in thy heart that god raised him vp from deathe: thou shalt be safe. For to beleue with the hearte iustifyeth, and to knowe-ledge with the mouthe, maketh a man safe. For the scripture saith: whosoeuer beleueth on him, shal not be confoũded. There is no dyfference betwene the Iewe & the Gentile. For one is lord of all, which is riche vnto al that cal vpon him. For whosoeuer doeth call on the name of the lord, shalbe safe. Howe then shall they call on him on whom they haue not beleued? How shal they beleue on him, on whom they haue not heard? How shall they heare without a preacher? And how shall they preache, without they be sent? As it is written: howe beautifull are the fete of them whiche bring tydinges of peace, and bring tydinges of good thinges? But they haue not al obeyed to the gospell. For Esay sayth: Lord, who hath beleued our sayinges? so then fayth cometh by hearing, and hearyng cometh by the woorde of God. But I aske: haue they not heard? no doubt their soũd went out into all landes, and their woordes into the endes of the world. But I demaund whether Israel dyd knowe or not? First Moses saith: I will prouoke you to enuye, by them that are no people, by a foolysh nacion I will anger you. Esay after that is bolde, and sayeth: I am founde of them that soughte me not: I am manifest vnto them that asked not after me. But against Israell he sayeth: All daye long haue I stretched forth my handes vnto a people that beleueth not, but speaketh agaynst me.

The Gospell.

Mat.iiii. AS Iesus walked by the Sea of Galile, he sawe two brethren: Simon, whiche was called Peter, and Andrew hys brother, casting a nette into the Sea, (for they were fyschers) and he sayeth vnto them: folow me, and I wil make you to become fyschers of men. And they streight waye left theyr nettes and folowed hym.

him. And when he was gone furth from thence, he sawe o-ther two brethren, James the sonne of Zebede, and John his brother, in the ship with Zebede their father mendinge their nettes, and he called them. And they immediatly lefte the ship and their father, and folowed him.

Saincte Thomas the Apostle.

The Collect.

ALmighty euerliuing God, whiche for the more confir-macion of the faith, didst suffre thy holye Apostle Tho-mas, to be doubtful in thy sonnes resurreccion: graunt vs so perfectly, and without all doubte to beeleue in thy sonne Jesus Christe, that oure fayth in thy syght neuer be repro-ued: heare vs, O Lord, through thesame Jesus Christ: to whom with thee and the holy ghost be al honour. &c.

The Epistle.

NOwe are ye not straungers, nor foreyners, but citezens with the sainctes, and of the houshold of God: and are built vpon the foundacion of the A-postles and Prophetes, Jesus Christ himself be-ing the head corner stone: in whome what buylding soeuer is coupled together, it groweth vnto an holy temple of the Lord: in whom also ye are built together, to be an habitaci-on of God through the holy ghost. Ephe. ii.

The Gospell.

THomas one of the twelue, whiche is called Didi-mus, was not with them when Jesus came. The other disciples therefore sayd vnto him: we haue seen the Lorde. But he sayd vnto them: excepte I see in his handes the prynte of the nayles, and put my fyn-ger into the prynte of the nayles, and thruste my hande into his syde, I wyl not beleue. And after eyghte dayes, agayne his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stoode in the myddes, and sayde: Peace be vnto you. And after that, he sayd to Thomas: bring thy finger hyther, & see my handes, and reache hyther thy hande, and thruste it into my syde, and be not faythles but beleuing. Thomas aunswered, and John. xx.

sayd vnto him: my Lord and my god. Jesus said vnto him: Thomas, because thou hast seen me, thou hast beleued: blessed are they that haue not seen, and yet haue beeleued. And many other signes truly dyd Jesus in ỹ presence of his disciples, which are not writtē in this boke. These are writtē that ye might beleue that Jesus Christ is the sonne of god, and that (in beeleuinge) ye mighte haue lyfe throughe hys name.

¶ The conuersion of Sainct Paule.

¶ The Collect.

GOd which hast taught al the world, through the preachyng of thy blessed Apostle Sainct Paul: Graunt we beseche thee, that we which haue his wonderfull conuersion in remembraunce, may folowe and fulfyll thy holy doctrine that he taught: through Jesu Christ our Lorde.

¶ The Epistle.

Actes. ix. AND Saule yet breathinge out threatninges and slaughter against the disciples of the Lord: went vnto ỹ hye priest, & desyred of him letters to cary to Damasco to the Sinagoges, ỹ yf he founde any of this way (were they men or women) he might bringe them bound to Jerusalem. And when he iourneyed, it fortuned ỹ as he was come nigh to Damasco, sodeynly there shined round about him a light from heauen, & he fell to the earth, and heard a voyce sayinge to him: Saul, Saul, why persecutest thou me? And he sayd: what arte thou lorde? And the Lord sayde: I am Jesus whom thou persecutest. It is hard for thee to kicke agaynst the pricke. And he bothe trēbling and astonied, sayd: Lord, what wilt thou haue me to doe? And the Lorde sayde vnto him: aryse, and goe into the citie, and it shalbe tolde thee what thou must doe. The men which iourneyed with him, stode amased, hearinge a voyce but seeing no manne. And Saule arose from the earth, and when he opened his eyes, he sawe no man: But they lead hym by the hande, and broughte hym into Damasco. And he was three dayes wythoute syghte, and neyther dyd eate nor drinke. And there was a certayne Disciple at Da-

at Damasco, named Ananias: & to him sayd the Lord in a visiõ: Ananias: & he sayd: behold, I am here Lord. And the Lord sayd vnto him: aryse and goe into the strete (which is called streight) & seke in the house of Judas, after one called Saule of Tharsus. For behold, he prayeth, & hath seen in a visiõ, a mã named Ananias, comming in to him, & putting his handes on him, that he might receyue his sighte. Thẽ Ananias aunswered: Lord, I haue heard by many of this mã, how much euil he hath done to thy saincte at Jerusalẽ: & here he hath auctoritie of the hie priestes, to bynd al ỹ cal on thy name. The Lord said vnto him: go thy way, for he is a chosen vessell vnto me, to beare my name before the Gentiles, & kinges, & the children of Israel. For I wil shew him how great thinges he must suffre for my names sake. And Ananias went his way, & entred into the house, and put his handes on him, & sayd: brother Saule, the lord that appeared vnto thee in the waye as thou camest, hath sent me, that thou mightest receiue thy sight, and bee filled with the holy goste. And immediatly there fel from his eyes as it had been scales, and he receiued sight, & arose, & was baptysed, and receyued meate, and was comforted. Then was Saule a certayne dayes with the Disciples whiche were at Damasco. And streightway he preached Christ in the Synagogues, how that he was the sonne of God: But al that heard him were amased, & sayde: is not this he that spoyled them whiche called on this name in Jerusalẽ, and came hither for that intent, that he might bring thẽ bound vnto the hie Priestes: But Saule encreased the more in strength, and confounded the Jewes which dwelt at Damasco, affirminge that this was very Christ.

The Gospel.

PEter aunswered, and said vnto Jesus: behold, we haue forsaken all and folowed thee: what shal we haue therfore: Jesus said vnto them: Verely I say vnto you, that whẽ the sonne of mã shal sit in the seat of his Maiestie, ye that haue folowed me in the regeneracion, shal syt also vpõ. xii. Math. xix

ſeates, & iudge the twelue tribes of Iſrael. And euerye one that forſaketh houſe, or bzethzē, or ſiſters, or father, or mother, or wyfe, or childzē, or landes, for my names ſake, ſhal receyue an hundzeth folde, & ſhal inherite euerlaſting lyfe. But many that are fyrſt ſhalbe laſt, & the laſt ſhalbe fyrſte.

¶ The purificacion of Sainct Mary the virgin.

The Collecte.

ALmightie and euerlaſtinge God, we humbly beſeche thy Maieſtie, that as thy onelye begotten ſonne was this day pzeſented in the tēple, in ſubſtaunce of our fleſhe: ſo graunt that we may be pzeſented vnto thee with pure & cleare mindes: By Ieſus Chziſt our Lozde.

The Epiſtle.

¶ The ſame that is appoynted for the Sundaye.

The Goſpell.

Luke. ii. WHen the tyme of theyr Puzificaciō (after the law of Moſes) was come, they bzought him to Ieruſalem, to pzeſent him to the Lozd (as it is wzittē in the lawe of the Lozd: euery mā child that firſt openeth the matrix, ſhalbe called holy to the Lozd:) and to offre (as it is ſaid in the lawe of the Lozd) a payze of turtle dooues, or two yonge pigeons. And behold, there was a man in Hieruſalem, whoſe name was Simeon. And the ſame man was iuſte and godly, and loked for the conſolacion of Iſrael, and the holy goſte was in him. And an aunſwere had he receyued of the holy goſt, that he ſhoulde not ſee death, except he fyrſt ſaw the Lozd Chziſt. And he came by inſpiracion into the temple.

¶ Sainct Mathies daye.

The Collecte.

ALmightie God, whiche in the place of the traitoz Iudas didſt choſe thy faythful ſeruaunt Mathie to be of the numbze of thy twelue Apoſtles: Graunte that thy church beyng alway pzeſerued frō falſe Apoſtles, maye be ozdered and guyded by faythful and true paſtozs: thzough Ieſus Chziſt our Lozd.

The

The Epistle.

IN those dayes Peter stode vp in the middes of the disciples, & sayde: the numbre of names that were together, were about an hundred & .xx. Ye men and bretheren, this scripture must nedes haue been fulfilled, which the holy ghost, throughe the mouth of Dauid, spake before of Judas, whiche was guyde to thē that toke Jesus. For he was noumbred with vs, & had obteyned felowshíp in this ministracíō. And thesame hath now possessed a plat of ground, with the reward of iniquitie: & when he was hāged, burst a sunder in ỳ middes, & al his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem: insomuch that thesame field is called in their mother tōgue, Acheldama, that is to say: the bloudy fielde. For it is writtē in the boke of Psalmes: his habitacion bee voyde, & no man be dwelling therein, & his bishoprýke let another take. Wherfore, of these men whiche haue companied with vs (all the tyme that the Lord Jesus had all his conuersacíō amōg vs, beginning at the Baptisme of John vnto that same day, ỳ he was taken vp frō vs) must one be ordeyned, to be a witnes with vs of his resurreccion. And they appointed two, Joseph whiche is called Barsabas (whose sirname was Justus) & Mathias. And when they prayed, they said: Thou lord which knowest the heartes of al mē, shew whether of these two thou hast chosen, that he may take the roume of this ministracion & Apostleship, frō which Judas by transgression fell, that he might go to his own place. And thei gaue forth their lottes, & the lot fel on Mathias, and he was coumpted with the eleuen Apostles. Actes. i.

The Gospel.

IN that tyme Jesus aunswered, and sayd: I thāke thee (O father) Lord of heauen & earth, beecause thou hast hyd these thinges from the wyse and prudente, and hast shewed them vnto babes: verely father, euēso was it thy good pleasure. All thinges are geuen vnto me of my father. And no mā knoweth the sonne, but the father: neyther knoweth Math. xi.

any mā the father, saue the sonne, and he to whōsoeuer the sonne wil opē him. Come vnto me all ye that labour & are laden, & I wil ease you. Take my yoke vpō you & learne of me, for I am meke & lowely in heart, & ye shal fynd rest vnto your soules: for my yoke is easy, & my burden is lighte.

The annunciacion of the virgin Mary.

The Collecte.

WE beseche thee lord, powre thi grace into our hertes, that as we haue knowē Christ thy sonnes incarnaciō, by the message of an Angell, so by his crosse & passion, we maye bee broughte vnto the glorye of his resurrection: Through thesame Christ our Lorde.

The Epistle.

Esay.vii. GOd spake once agayn vnto Ahaz, saying: requyre a tokē of the Lord thy god, whether it be toward the depth beneath, or towarde the heyght aboue. Thē sayd Ahaz: I wyl requyre none, nether wyll I tempt the Lord. And he sayde: hearken to, ye of the house of Dauid: is it not inough for you, that ye be greuous vnto men, but ye muste greue my God also? And therefore the Lord shal geue you a token: Behold, a virgin shal conceiue and beare a sonne, & thou his mother shalt cal his name Emanuel. Butter and hony shall he eate, that he may know to refuse the euyl, and choose the good.

The Gospel.

Luke.i. AND in the sixth moneth, the Aungel Gabriel was sent frō God vnto a citie of Galile, named Nazareth, to a virgin spoused to a mā whose name was Joseph, of ỹ house of Dauid, & the virgins name was Mary. And the Aūgel went in vnto her, & said: Haile ful of grace, the Lord is with thee: Blessed art thou amōg womē. When she saw him, she was abashed at his saying, and cast in her mind what maner of salutaciō that shoulde be. And the Angel saide vnto her: feare not Mary, for thou hast foūd grace with God: Behold, thou shalte conceyue in thy wōbe, & beare a sonne, & shalt cal his name Jesus: He shalbe

shalbe great, & shalbe called the sõne of the highest. And the Lorde God shal geue vnto him, the seate of his father Dauid, & he shall reygne ouer the house of Jacob for euer, & of his kingdõ there shalbe none ende. Then sayd Mary to the Aungel: How shal this be, seeing I knowe not a man? And the Aungel aunswered, & sayd vnto her: the holy ghost shal come vpon thee, & the power of the hiest shal ouershadowe thee. Therefore also that holy thinge whiche shalbe borne, shalbe called the sonne of God. And beholde thy Cosyn Elizabeth, she hath also conceiued a sonne in her age. And this is the sixth moneth, which was called baren, for with god nothinge shall be vnpossible. And Mary sayde: beholde the handmayde of the Lorde, bee it vnto me accordinge to thy worde. And the Aungel departed from her.

¶ Saincte Markes daye.

The Collecte.

ALmighty god, which hast instructed thy holy church, with the heauẽly doctrine of thy Euangelist Saincte Marke: geue vs grace so to be established by thy holy gospel, that we be not lyke chyldren, caried awaye with euery blast of vayne doctrine: Through Jesus Christ our Lorde.

The Epistle.

VNto euery one of vs is geuen grace, accordinge to the measure of the gift of Christ. Wherfore he sayeth: when he went vp on hie, he led captiuitie captiue, & gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended fyrste into the lowest partes of the earth? he that descended, is euẽ the same also that ascended vp aboue all heauens, to fulfyll all thinges. And ỹ very same made some Apostles, some prophetes, some Euangelistes, some shepeheardes, and teachers, to the edifying of the sainctes, to the worke & administracion, euen to the edifying of the body of Christ, til we al come to the vnitie of the fayth, & knowledge of the sonne of God, vnto a perfect mã, vnto the measure of the ful perfect age of Christ. That we hencefoorth shoulde be no more chyldren, wauering and caried about with euery winde of doctrine, Ephe. iiij

doctrine, by the wilines of men, through craftines wherby they lay awayt for vs to deceyue vs. But let vs folow the trueth in loue, & in al thinges growe in him whiche is the head, euen Christ: in whom yf all the body bee coupled and knytte together, throughout euery ioynte, wherewith one ministreth to another (according to the operatiō, as euery part hath his measure) he encreaseth the bodi, vnto the edifying of it selfe through loue.

The Gospel.

John.xv. I Am the true vyne, and my father is a husbandman. Euery braunche that beareth not fruyte in me, he wyll take away. And euery braunche that beareth fruite, wil he pourge, that it maye bringe forth more fruite. Now are ye cleane through the wordes which I haue spoken vnto you. Byde in me, and I in you. As the braunche cannot beare fruite of it self, except it bide in the vyne: no more can ye, except ye abide in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same bringeth forth much fruite. For without me, can ye doe nothing. Yf a man byde not in me, he is cast forth as a braunche, & is withered: And men gather them, and cast them into the fyre, & they burne. Yf ye abide in me, and my wordes abide in you, aske what ye wil, & it shalbe done for you. Herein is my father glorified, that ye beare much fruite, & become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. Yf ye kepe my cōmaūdemētes, ye shal bide in my loue, euen as I haue kept my fathers cōmaundemētes, & abyde in his loue. These thinges haue I spokē vnto you, that my ioye might remayne in you, & that your ioye might be ful.

Saīct Philip and Iames.

The Collecte.

ALmightie God, whō truely to knowe is euerlastinge lyfe: graunt vs perfectly to knowe thy Sonne Iesus Christ, to be the waye, the trueth and the lyfe, as thou hast taught Saīct Philip, & other the Apostles: through Iesus Christ our Lorde.

The

The Epistle.

IAmes the seruaunt of God, & of the Lorde Jesus Christe, sendeth greetinge to the twelue Tribes which are scattered abroade. My brethrē, counte it for an exceedinge ioye, when ye fall into diuerse temptacions: knowing this, that the tryinge of your faith geudreth pacience, & let pacience haue her perfecte worke, that ye may be perfect, and sounde, lacking nothinge. Yf any of you lacke wysdom, let him aske of hun that geueth it: euen God, which geueth to al men indifferentlye, & casteth no man in the teeth, & it shalbe geuen him. But let him aske in faith, and wauer not: for he that doubteth, is like a waue of the Sea, which is tost of the wyndes, & caried with violence. Nether let that man thinke that he shal receyue any thing of the Lord. A wauering minded man, is vnstable in al his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Agayne, let him that is ryche, reioyce when he is made lowe. For euen as the floure of the grasse, shall he passe awaye. For as the sunne ryseth with heate, and the grasse withereth, & his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the ryche man periche in his wayes. Happy is the mā that endureth temptacion: For when he is tried, he shal receiue the crowne of lyfe, which the Lord hath promysed to them that loue him. Iames.i.

The Gospell.

AND Jesus sayde vnto his disciples: let not youre heartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are mani mansiōs. Yf it were not so, I would haue tolde you. I goe to prepare a place for you. And yf I goe to prepare a place for you, I wyll come agayne and receyue you, euen vnto my selfe: that where I am, there maye ye be also. And whither I goe, you knowe, and the waye ye knowe. Thomas sayeth vnto him: Lorde, we know not whither thou goest. And howe is it possible for vs to knowe the waye? Jesus sayeth vnto him: I am the way, and the trueth, and the life: Joh.xiiii.

No man

No man cometh to the father but by me: yf ye had knowen me, ye had knowen my father also. And now ye know him, and haue seen him. Philip sayth vnto him: Lord, shewe vs the father, and it suffiseth vs. Jesus sayth vnto him: haue I been so long time with you, & yet hast thou not knowē me? Philip, he that hath seen me, hath seen my father: and how sayest thou thē, shew vs the father? Beleuest not thou that I am in the father, & the father in me? The wordes that I speake vnto you, I speake not of my selfe: But ỳ father that dwelleth in me, is he that doeth the woorkes. Beeleue me that I am in the father, & the father in me: Or els beeleue me for the woorkes sake. Verely, verely, I say vnto you: he that beleueth on me, the woorkes that I do, the same shal he doe also: & greater woorkes thē these shal he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that wyl I do, that the father may be glorifyed by the sōne. Yf ye shal aske any thinge in my name, I wyll doe it.

¶ Sainct Barnabe Apostle.

The Collecte.

LOrde almightie, whiche haste indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not be destitute of thy manyfolde giftes, nor yet of grace, to vse them alway to thy honour and glory: Through Jesus Christ our Lorde.

The Epistle.

Actes. vi. THe dinges of these thinges came vnto the eares of the congregacion, whiche was in Jerusalē. And they sent foorth Barnabas, that he should go vnto Antioche. Whiche when he came, and had seen the grace of God, was gladde: and exhorted them all, that with purpose of hearte they would continually cleaue vnto the Lorde. For he was a good man, and full of the holye ghost and of fayth, and muche people was added vnto the Lorde. Then departed Barnabas to Tharsus, to seeke Saule. And when he had found him, he broughte him vnto Antioche. And it chaunsed that a whole yeare they hadde theyr conuersacion with the congregacion there, & taught much

much people: insomuch that the disciples of Antiothe were the fyrst that were called chyristē. In those dayes came prophetes frō the citie of Jerusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signifyed by the spirite, that there should be great dearth throughout al the worlde, whiche came to passe in the Emperoure Claudius dayes. Then the disciples, euery mā according to his habilitie, purposed to sende succoure vnto the brethren whiche dwelt in Jewry: whiche thing they also dyd, and sente it to the elders by the handes of Barnabas and Saule.

The Gospell.

THis is my commaūdement, that ye loue together as I haue loued you. Greater loue hath no mā thē this: that a mā bestow his lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I cōmaunde you. Henceforth cal I not you seruauntes, for the seruaunt knoweth not what his Lord doeth. But you haue I called frēdes, for al thinges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, & ordeyned you to goe and bring forth fruite, and that your fruite shoulde remayne: that whatsoeuer ye aske of the father in my name, he may geue it you. John.xv.

Saincte John Baptiste.

The Collect.

ALmighty god, by whose prouidence thy seruaūt John Baptist was wonderfully borne, and sente to prepare the waye of thy sonne our sauiour by preaching of penaūce: make vs so to folowe his doctrine & holy lyfe, that we may truely repent, according to his preachinge, & after his example constantly speake the trueth, boldely rebuke vyce, & pacyently suffre for the truthes sake: through Jesus Chryst our Lorde.

The Epistle.

BE of good chere my people, O ye prophetes cōfort my people, sayth your god, cōfort Jerusalē at the heart, & tel her that her trauaile is at an end, that her offence is pardoned, ỹ she hath receiued of the Esaye.xl.

lordes

Lordes hand, ſufficient correccio for al her ſinnes. A voyce cried in wildernes, prepare the way of the Lord in the wyldernes, make ſtreyght the pathe for our God in the deſerte. Let al valleyes be exalted, & euery mountayne & hil be layde lowe: whatſo is croked let it be made ſtraycht, and let the rough be made playn fieldes. For the glory of the lord ſhall appeare, & al fleſche ſhall at once ſee it: for why the mouth of the Lord hath ſpoken it. The ſame voyce ſpake. Now crye. And the Prophet aunſwered: what ſhal I crye: that al fleſche is graſſe, & that al the goodlines thereof is as the floure of the field. The graſſe is withered, the floure falleth awaye. Euen ſo is the people as graſſe, whē the breath of the Lorde bloweth vpō thē. Neuertheles, whether the graſſe wither, or ỹ the floure fade away, yet the word of our god endureth for euer. Go vp vnto the hie hil (O Sion) thou that bringeſt good tidinges, lift vp thy voyce with power. O thou preacher Jeruſalē: Lift it vp without feare, & ſaye vnto the cyties of Juda: Behold your God, behold, the lorde God ſhal come with power, & beare rule with his arme. Beholde, he bringeth his treaſure with him, & his workes goe beefore him. He ſhal fede his flock like an heardmā. He ſhal gather the lambes together with his arme, & carye thē in his boſome, and ſhal kindly intreate thoſe that beare yonge.

The Goſpell.

Luke, i. ELizabethes tyme came that ſhe ſhould be delyuered, & ſhe brought foorth a ſonne. And her neyghbours and her cosins heard how the lord had ſhewed great mercye vpon her, & reioyſed with her. And it fortuned, that in the eyght day they came to circumciſe the child, and called his name Zachary, after the name of his father. And his mother aunſwered and ſayde: not ſo, but his name ſhalbe called John. And they ſayde vnto her: There is none in thy kynred ỹ is named with this name. And they made ſignes to his father, howe he would haue him called. And he aſked for writinge tables, and wrote, ſaying: his name is John. And they meruayled al. And his mouth was opened immediatlye, and his tongue alſo, & he

ſpake

spake & praysed God. And feare came on al thē that dwelt nye vnto him. And all these sayinges was noysed abroade throughout al the hye coūtrey of Jewry, & they that heard them laid them vp in theyr hartes, saying: what maner of child shal this be? And the hand of the lord was with hym. And his father Zacharias was filled with the holy ghost, & prophecied, saying: Praysed be the lorde God of Israel, for he hath visited & redemed his people. And hath raised vp an horne of saluacio vnto vs, in the house of his seruāt Dauid. Euen as he promised by the mouth of his holy Prophetes, which were sence the world began. That we should be saued frō our enemies, & frō the hand of al that hate vs. That he would deale mercifully with our fathers, and remēbre his holi conenaūt. And he would performe the othe which he sware to our father Abraha̅ for to forgeue vs. That we being deliuered out of the handes of our enemies, myghte serue him without feare all the dayes of our life, in such holinesse & righteousnes, as are acceptable for hym. And thou child shalt be called the Prophete of the hiest: for thou shalt go before ꝑ face of the lord to prepare hys wayes. To geue knowledge of saluacio̅ vnto his people, for the remission of sinnes. Through the tender mercy of our God, wherby the day spring frō an high hath visited vs. To geue light to thē that sate in darkenes, & in the shadowe of death, to guyde our fete into the way of peace. And the child grew & waxed strong in spirite, and was in wildernes till the day came, when he should shew himselfe vnto the Israelites.

Sainct Peters daye.

The Collect.

ALmighty God, which by thy sonne Jesus Christ hast geuē to thy Apostle sainct Peter many excellēt giftes, and cōmaundedst him earnestly to fede thy flocke: make we beseche thee, al Bishops and Pastours diligētly to preach thy holy word, & the people obediently to folowe the same, that they maye receyue the crowne of euerlasting glorye: through Jesus Christ our Lorde.

The Epistle.

At the

Actes.xii. AT the same tyme Herode the kynge stretched forth his handes to vexe certayne of the congregacion. And he killed James ỹ brother of John with the sweord. And because he saw it pleased the Jewes, he proceded farther and toke Peter also. Then were the daies of swete bread. And when he had caught him, he put hym in prison also, & deliuered hym to foure quaternions of souldiers to be kepte: intendyng after Easter to bring him forth to ỹ people. And Peter was kept in prison, but prayer was made withoute ceasynge of the congregacion vnto god for him. And when Herode would haue brought hym out vnto the people, the same night slept Peter betwene two souldiers, bound with two chaynes: & the kepers before the dore, kept the prison. And behold, the Aungel of the lord was there present, and a light shined in the habitacion. And he smote Peter on the syde, and stirred him vp, saying: arise vp quickely. And his chaynes fel from hys handes. And the Aungel sayd vnto hym: gyrd thy selfe, & bynde on thy sandales. And he so dyd. And he sayeth vnto him: cast thy garment about the, & folow me. And he came out & folowed him, and wist not that it was trueth which was done by the Aungel, but thought he had seen a vision. When they were past the fyrst & seconde watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the own accord. And they went out & passed thorow one streete, & forthwith the Aungell departed from him. And when Peter was come to himselfe, he sayd: nowe I know of a suretie that the Lord hath sent hys Aungel, & hath deliuered me out of the hande of Herode, and from all the wayting of the people of the Jewes.

¶ The Gospell.

Mat.xvi. WHen Jesus came into the coastes of the Citye which is called Cesarea Philippi, he asked hys disciples, saying: whom doe men say that I the sonne of man am? They sayde: Some saye that thou art John Baptist, some Helias, some Jeremias, or one of the prophetes. He saith vnto thē: but whō

saye

say ye that I am? Simon Peter aunswered, and said: Thou art Christ the sonne of the liuing god. And Jesus answered, and said vnto him. Happy art thou Simon the sonne of Jonas: for flesche and bloud hath not opened that vnto thee, but my father which is in heauē. And I say vnto thee, that thou art Peter: and vpon this rocke I wil build my congregaciō. And the gates of hell shal not preuaile against it. And I wil geue vnto thee the keies of the kingdome of heauen. And whatsoeuer thou bindest in earth, shall bee bounde in heauen: & whatsoeuer thou loosest in earth, shalbe loosed in heauen.

Sainct Iames the Apostle.

The Collecte.

GRaunte, O mercifull god, that as thy holy Apostle saint James, leauing his father and al that he had, without delaye, was obediente vnto the callinge of thy sonne Jesus Christ, and folowed hym: So we, forsakyng all worldlye & carnall affeccions, maye be euermore readye to folowe thy commaundementes: through Jesu Christ oure Lord.

The Epistle.

IN those dayes came Prophetes from the citie of Jerusalē vnto Antioche: And there stode vp one of them named Agabus, and signified by ỹ spirite, ỹ there should be great dearth throughoute all the worlde, whiche came to passe in the Emperoure Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to send succour vnto the brethren whiche dwelte in Jewrye: whiche thyng they also did, and sent it to the elders, by the handes of Barnabas & Saul. At thesame time Herode the king stretched forth his handes to vexe certayne of the congregacion. And he killed James the brother of John with the sworde. And beecause he saw it pleased the Jewes, he proceded farther, and toke Peter also. Actes.xi.

The Gospell.

THen came to him the mother of zebedes children, with her sonnes, worshypping hym, and desiringe a certayne thynge of hym. And he sayed vnto her: what wylte thou? She sayed vnto hym: Graunte Math.xx.

that these my two sonnes may syt, the one on thy right hand, and the other on thy left, in thy kingdom. But Iesus answered & saied: ye wote not what ye aske. Are ye hable to drinke of the cup that I shal drinke of, and to bee baptysed with the baptisme that I am baptised with? They sayd vnto hym: we are. He said vnto them: ye shal drynke in dede of my cup, and be baptised with the baptisme that I am baptysed with: but to sit on my right hand, and on my lefte, is not mine to geue, but it shal chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdained at the two brethren. But Iesus called thē vnto hym, and sayd: ye know that the princes of the nacions haue dominion ouer them, & they that are greate men, exercise auctoritie vpon them. It shall not be so among you. But whosoeuer wyll be greate among you, let him be your minister: and whosoeuer wyll bee chiefe among you, lette him be your seruaunte. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue hys lyfe a redempcion for many.

¶ Sainct Bartholomewe.

The Collect.

O Almightie and euerlastynge God, whiche haste geuen grace to thy Apostle Bartholomewe truly to beleue, & to preache thy woorde: graunte we beseche thee vnto thy churche, bothe to loue that he beleued, and to preache that he taught: through Christ our Lorde.

The Epistle.

Actes. v. By the handes of the Apostles, were many signes & wonders shewed among the people. And they were al together with one accorde in Salomons porche. And of other durst no man ioyne hymselfe to them: neuertheless the people magnified them. The number of thē that beleued in the Lorde, bothe of men and women, grewe more and more: insomuche that they brought the sicke into ỳ stretes, and layd them on beddes & couches, that at the least way the shadowe of Peter, when he came by, might shadow some of them. There came also a multitude oute of the cities rounde aboute, vnto Ierusalem, brynging sicke folkes, and

them

them whiche were vexed with vncleane spirites: And they were healed euery one.

The Gospell.



ND there was a strife among them, whiche of them should seme to be ỹ greatest. And he said vnto them: the kinges of nacions reigne ouer them, and they that haue auctoritie vpon thē, are called gracious Lordes: But ye shal not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shall be as he that doeth ministre. For whether is greater, he that sitteth at meate, or he ỹ serueth? Is not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they whiche haue bidden with me in my temptacions. And I appointe vnto you a kyngdome, as my father hath appointed vnto me, that ye maye eate and drinke at my table in my kingdome, and sit on seates iudgeing the twelue trybes of Israel. Luk. xxii.

Saint Mathewe.

The Collecte.

ALmightie God, whiche by thy blessed sonne diddest call Mathew from the receipte of custome to bee an Apostle and Euangelist: Graunt vs grace to forsake al couetous desyres, and inordinate loue of riches, and to folowe thy sayed sonne Iesus Christ: who lyueth and reigneth. &c.

The Epistle



Eing that we haue suche an office, euen as god hath had mercy on vs, we goe not out of kynde, but haue cast from vs the clokes of vnhonestie, and walke not in craftynes, neither handle we the woorde of God deceiptfullye, but open the trueth, and reporte our selues to euery mannes conscience in the syght of God. If our gospell be yet hidde, it is hydde amonge them that are loste, in whom the God of thys worlde hath blinded the myndes of them whiche beleue not, leste the syght of the gospel of the glory of Christ (which is the Image of God) shoulde shine vnto them. For we preache not oure selues, but Christe Iesus to bee the Lorde, and oure selues ii. Cor. iiii

your seruauntes, for Jesus sake. For it is god that cõmaundeth the light to shine out of darkenes, whiche hath shined in oure heartes, for to geue the lyghte of the knowledge of the glory of god, in the face of Jesus Christ.

The Gospel.

Math. ix.  ND as Jesus passed forth from thence, he saw a mã (named Mathew) sitting at the receipt of custome, and he sayd vnto him: folowe me. And he arose and folowed him. And it came to passe as Jesus sate at meate in his house: beeholde, many Publicanes also and sinners that came, sate down with Jesus and his disciples. And whẽ the Phariseis saw it, they sayd vnto his disciples: why eateth your maister with Publicanes and synners? But when Jesus heard that, he said vnto them: They that be strong nede not the phisiciõ, but they that are sicke. Goe ye rather and learne what that meaneth: I wyll haue mercy, and not sacrifice: for I am not come to call the righteous, but synners to repentaunce.

¶ Sainct Michaell and all Aungels.

The Collect.

EVerlastynge god, whiche hast ordeyned and constituted the seruices of all Aungels and men in a wonderfull order: mercifully graunt, that they whiche alway doe thee seruice in heauen, may by thy appointment succoure and defend vs in earth: through Jesus Christ our Lorde. &c.

The Epistle.

Apoc. xii.  THere was a great battayle in heauẽ: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuayled not, neither was theyr place found any more in heauen. And the great Dragon, ỹ olde Serpent, called ỹ deuil and Sathanas, was cast out, which deceiueth al the world. And he was cast into the earth, and his Aungels were cast out also with him. And I heard a loude voice, saying: in heauen is now made saluacion and strength, and the kyngedome of oure God, and the power

power of his Christe. For the accuser of our brethren is caste downe, which accused them before god day and night. And they ouercame him by the bloud of the lambe, & by the worde of their testimonye, and they loued not theyr lyues vnto the death. Therefore reioice heauens, and ye that dwell in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuil is come downe vnto you, whiche hath great wrath, because he knoweth that he hath but a shorte tyme.

The Gospell.

AT thesame tyme came the disciples vnto Jesus, saying: who is the greatest in the kingdom of heauen? Jesus called a childe vnto hym, and set hym in the middest of them, and said: Verely I say vnto you, excepte ye turne and become as children, ye shall not entre into the kingdome of heauen. Whosoeuer therfore humbleth hymselfe as thys childe, thatsame is the greatest in the kingdom of heauen. And whosoeuer receiueth suche a childe in my name, receiueth me. But whoso doeth offende one of these litle ones whiche beleue in me, it were better for hym that a mylstone wer hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the worlde, because of offences: necessary it is ỹ offences come: But woe vnto the man by whō the offence cometh. Wherfore yf thy hande or thy fote hynder thee, cut hym of, and caste it from thee. It is better for thee to entre into lyfe halte or maimed, rather then thou shouldest (hauing two handes or two fete) bee caste into euerlastynge fyre. And if thyne eye offende thee, plucke it out, and cast it from thee: It is better for thee to entre into life with one eie, rather then (hauinge two eies) to be cast into hell fyre. Take hede that ye despyse not one of these litle ones. For I say vnto you: that in heauen their Angels doe alwayes beholde the face of my father whiche is in heauen. Ma. xviii

Sainct Luke the Euangelist.

The Collecte

ALmightie God which calledst Luke the phisicio, whose prayse is in the gospel, to be a phisicio of the soule: it may

pleafe thee by the holfome medicines of his holy doctrine, to heale al the diſeaſes of our ſoules: thzoughe thy ſonne Jeſu Chzift our Lozde.

The Epiſtle.

2.tim.iiii. 

Atche thou in al thynges, ſuffre afflicciõs, doe the wozke thzoughely of an Euangeliſte, fulfil thine office vnto the vttermoſt: be ſobze. Foz I am now ready to bee offred, and the time of my departyng is at hande, I haue foughte a good fight, I haue fulfilled my courſe, I haue kepte the fayth. From hencefozth there is laide vp foz me a crowne of righteouſnes, whiche the lozd (that is a righteous iudge) ſhal geue me at that daye: not to me onely, but to all them that loue his commynge. Doe thy diligence, that thou mayeſt come ſhozтly vnto me. Foz Demas hath fozſakē me, and loueth this preſent wozld, and is departed vnto Theſſalonica. Creſcens is gone to Galacia, Titus vnto Dalmacia, only Lukas is with me. Take Marke and bzyng him with thee, foz he is profitable vnto me foz the miniſtracion. And Tichicus haue I ſente to Epheſus. The cloke that I left at Troada with Carpus, when thou comeſt bzyng with thee, and the bokes, but ſpecially the parchemente. Alexander the coperſmith dyd me muche euil: the Lozd rewarde him accozdyng to hys dedes, of whom bee thou ware alſo: Foz he hath greatly withſtande our wozdes.

The Goſpell.

Luke.x. 

The Lozde appointed other ſeuentie (and two) alſo, and ſente them two and two beefoze hym into euerye citie and place, whether he himſelfe would come. Therfoze he ſaid vnto thē: ẏ harueſt is great, but ẏ labourers are fewe. Pzaye ye therfoze the Lozde of the harueſte, to ſend fozth labourers into the harueſt. Goe your wayes: beholde, I ſend you fozth as lambes amõg wo'lues. Beare no wallet, neither ſcrip, noz ſhoes, and ſalute no man by the waye: into whatſoeuer houſe ye entre, firſte ſaye: peace be to thys houſe. And if the ſonne of peace be there, your peace ſhal reſt vpon hym: if not, it ſhal re-

turne

turne to you again. And in the same house tary styll, eatynge and drinking such as they geue. For the labourer is worthy of hys rewarde.

Simon and Jude Apostles.

The Collect.

ALmightie God, whiche haste builded thy congregacion vpon the foundacion of the Apostles & Prophetes, Jesu Christ himselfe beeing the head corner stone: graunt vs so to be ioined together in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable to thee: through Jesu Christ our Lord.

The Epistle.

IUdas the seruaunte of Jesu Christ, the brother of James: to them which are called and sanctified in God the father, and preserued in Jesu Christ: Mercy vnto you, and peace and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluacion, it was needfull for me to write vnto you, to exhorte you that ye shoulde continually labour in the faith, which was once geuen vnto the saintes. For there are certayne vngodly men craftely crepte in, of which it was written afore tyme vnto such iudgement. They turne the grace of oure god vnto wantonnes, and denye god (which is the only Lord) and our Lord Jesu Christ. My mynde is therfore to putte you in remembraunce, forasmuche as ye once know thys, how that the Lorde (after that he had delyuered ỹ people out of Egipt) destroyed thē which after beleued not. The Aungels also whiche kept not theyr first state, but lefte theyr own habitacion, he hath reserued in euerlastyng chaynes vnder darkenesse, vnto the iudgemente of the great day: euen as Sodom and Gomor, and the cities about them, whiche in lyke maner defyled themselues with fornicacion, and folowed straunge fleshe, are set forth for an example, and suffre the payne of eternall fyre: likewise these beeyng deceiued by dreames, defyle the fleshe, despise rulers, and speake euill of them that are in auctoritie. Iude. 1.

The Gospel.

Iohn.xv.



THis commaunde I you, that ye loue together. Yf the worlde hate you, ye knowe it hated me before it hated you. Yf ye were of the worlde, the worlde would loue his own: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I say vnto you: the seruaunt is not greater then the Lord. Yf they haue persecuted me, they wil also persecute you. Yf they haue kept my saying, they wyl kepe youres also. But al these thynges wyll they doe vnto you for my names sake, because they haue not knowen hym that sente me. Yf I had not come and spoken vnto them, they shoulde haue had no synne: but nowe haue they nothynge to cloke theyr synne withall. He that hateth me, hateth my father also. Yf I had not done amonge them the workes whiche none other man dyd, they should haue had no synne. But now haue they both seen & hated, not onely me, but also my father. But this happeneth, that the sayinge might be fulfilled that is written in theyr lawe: They hated me without a cause. But when the comforter is come, whom I wil sende vnto you from the father, euen the spirite of trueth (which proceedeth of the father) he shal testifie of me. And ye shal beare witnesse also, because ye haue been with me from the beginning.

All Saintes.

The Collecte.

ALmightie God, which hast knit together thy elect in one Communion and felowship, in the misticall body of thy sonne Christ our Lorde: graunt vs grace so to folow thy holy Saintes in al vertues, and godly liuing, that we maye come to those inspeakeable ioyes, whiche thou haste prepared for them that vnfaynedly loue thee: Through Iesus Christ our Lorde.

The Epistle.

Behold

BEhold, I Iohn sawe another Aungell ascende from the rysyng of the Sunne, whiche hadde the seale of the liuyng God, and he cryed with a loude voyce to the foure Aungels (to whome power was geuen to hurt the earth and the sea) saying: Hurt not the earth, nether the sea, nether the trees, til we haue sealed the seruauntes of our god in theyr foreheades. And I heard the numbre of them which were sealed: and there were sealed an. C. and. xliiii. thousande, of all the trybes of the chyldren of Israell. Apoc. vii.

Of the trybe of Iuda were sealed. xii. M.
Of the trybe of Ruben were sealed. xii. M.
Of the trybe of Gad were sealed. xii. M.
Of the trybe of Aser were sealed. xii. M.
Of the trybe of Neptalim were sealed. xii. M.
Of the trybe of Manasses were sealed. xii. M.
Of the trybe of Simeon were sealed. xii. M.
Of the trybe of Leui were sealed. xii. M.
Of the trybe of Isachar were sealed. xii. M.
Of the trybe of Zabulon were sealed. xii. M.
Of the trybe of Ioseph were sealed. xii. M.
Of the trybe of Beniamin were sealed. xii. M.

After this I beheld: and loe, a great multitude (whiche no man can numbre) of al nacions and people, and tonges, stode before the seate, & before the lambe, clothed with long white garmentes, and Palmes in theyr handes, and cryed with a loude voyce, saying: saluacion be ascribed to him ỹ sitteth vpon the seate of our God, and vnto the lambe. And al the Aungels stode in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seate on theyr faces, and worshipped god, saying: Amen. Blessing, and glory, and wisdome, and thanke, and honor, and power, and might, be vnto our God for euermore. Amen.

The Gospell.

Iesus

Math.v. IEsus seing the people, went vp into the mountayne: and when he was set, his disciples came to him, & after that he had opened his mouthe, he taught them, saying: Blessed are the poore in spirite, for theyrs is the kingdom of heauen. Blessed are they that mourne, for they shall receiue coumfort. Blessed are the meke, for they shall receiue the enheritaunce of the earth. Blessed are they which hungre & thyrst after righteousnes, for they shalbe satisfied. Blessed are the merciful, for they shall obtayn mercy. Blessed are the pure in heart, for thei shal see god. Blessed are the peacemakers, for they shalbe called the childzen of God. Blessed are they whiche suffre persecucion for ryghteousnesse sake, for theyrs is the kyngdome of heauen. Blessed are ye when menne reuile you and persecute you, and shal falsely say al maner of euill sayinges agaynst you for my sake: reioyce and be gladde, for greate is your rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

(7)

¶ The order for the administration of the Lordes Supper or holye Communion.

SO many as entend to be partakers of the holy Communion, shall signifye theyr names to the Curate ouernight, or elles in the morning afore the beginning of morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the congregation by hym is offended, or haue done any wrong to his neighbours by worde or dede: The Curate hauing knowledge therof, shal call him and aduertise him, in any wise not to presume to the Lordes Table, vntil he haue openly declared himselfe to haue truely repented & amended his former naughty lyfe, that the congregation may therby be satisfyed, whiche afore were offended: and that he haue recompensed the parties, whome he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as sone as he conueniently may.

The same order shall the Curate vse, with those betwixt whom he perceiueth malice and hatred to raygne, not suffering them to be partakers of the Lordes Table, vntill he knowe them to be reconciled. And if one of the parties so at variaunce, be content to forgeue from the bottome of his heart, al that the other hath trespassed against him, and to make amendes for that he himselfe hath offended, and the other partie wil not be perswaded to a godlye vnitie, but remayne styll in his frowardnesse and malice: The Minister in that case, ought to admytte the penitente person to the holye Communion, and not him that is obstinate.

¶ The Table hauing at the Communion tyme a fayre whyte lynnen clothe vpon it, shall stand in the body of the Churche, or in the chaunsell, where Morning prayer, and Euenyng prayer bee appoynted to bee sayde. And the Priest standing at the Northsyde of the Table, shall saye the Lordes prayer with this Collect folowing.

Almightie

ALmightie God, vnto whom all heartes be open, all desyres knowen, and from whom no secretes are hidde: clense the thoughtes of our heartes by the inspiracion of thy holy spirite, that we maye perfectly loue thee, and worthely magnifye thy holy name: through Christ our Lorde. Amen.

Then shall the Priest rehearse distinctly all the x. commaundementes: and the people kneling, shall after euery Commaundement aske Gods mercy for their transgression of the same after this sorte.

Ministre.

1 God spake these woordes, and sayde: I am the Lorde thy God. Thou shalt haue none other Goddes but me.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe this lawe.

Ministre.

2 Thou shalte not make to thy selfe anye grauen ymage, nor the likenes of any thing that is in heauen aboue, or in the earthe beneathe, nor in the water vnder the earthe. Thou shalte not bowe downe to them, nor worshyppe them: for I the Lorde thy God am a gelous God, and visite the sinne of the fathers vpon the childre, vnto the third and fourthe generacion of them that hate me, and shewe mercy vnto thousandes in them that loue me and kepe my commaundementes.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe this lawe.

Ministre.

3 Thou shalte not take the name of the Lorde thy God in vayne: for the Lorde will not holde hym gyltlesse that taketh hys name in vayne.

People.

Lord haue mercy vpon vs, and encline our. &c.

Ministre.

4 Remembre that thou kepe holye the Sabboth daye. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth daye is the Sabboth of the LORDE thy God.

God. In it thou shalte doe no maner of worke, thou and thy sonne and thy daughter, thy man seruaunt, and thy mayde seruaunte, thy Catell, and the straunger that is within thy gates: for in. vi. dayes the lorde made heauen and earth, the Sea, and all that in them is, and rested the seuenth daye. Wherfore the Lord blessed the seuenth day and halowed it.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

5 Honoure thy father and thy mother, that thy dayes maye be long in the lande whiche the Lorde thy god geueth thee.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

6 Thou shalt doe no murther.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

7 Thou shalt not commit adultery.

People.

Lorde haue mercye vpon vs, and encline our. &c.

Minister.

8 Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

9 Thou shalt not beare false witnesse aganist thy neyghbour.

People.

Lorde haue mercye vpon vs, and encline our hearte to kepe thys law.

Minister.

10 Thou shalte not couet thy neighbours house. Thou shalte not couet thy neighbours wife, nor his seruaunte, nor hys mayde, nor hys oxe, nor hys asse, nor any thyng that is hys.

People.

Lorde haue mercye vpon vs, and wryte all these thy lawes in our heartes we beseche thee.

Then

Then shall folowe the Collect of the daye, with one of these two Collectes folowyng for the kynge: the Priest standynge vp and saying.

Let vs praye. Priest.

ALmightie God, whose kingdom is euerlasting, and power infinite: haue mercy vpon the whole congregacion, and so rule the hearte of thy chosen seruaunte Edward the sixth, our kinge and gouernour, that he (knowyng whose minister he is) may aboue al thinges seke thy honoure & glorye: and that we his subiectes (duely considering whose auctority he hath) may faithfully serue, honor, and humblye obey hym, in thee, and for thee, accordyng to thy blessed worde and ordinaunce: Through Iesus Christ our lorde: who with thee, and the holy goste, liueth and reigneth euer one God, worlde without ende. Amen.

James one

ALmightie and euerlastyng god, we be taughte by thy holy worde, that the heartes of kinges are in thy rule and gouernaunce, and that thou doest dispose and turne them, as it semeth best to thy godly wisedome: we humbly beseche thee, so to dispose & gouerne the heart of Edwarde the sixth, thy seruaunt, oure kynge and gouernour, that in all his thoughtes wordes, and woorkes, he may euer seeke thy honor and glory, and study to preserue thy people committed to his charge, in welth, peace, and godlynes. Graunte this O mercifull father, for thy deare sonnes sake Iesus Christe our Lorde. Amen.

James:

Immediatlye after the Collectes, the priest shall reade the Epistle, begynning thus.

The Epistle written in the. Chapter of.

And the Epistle ended, he shal say the Gospell, begynning thus.

The Gospell, written in the. Chapter of.

And the Epistle and Gospell being ended, shalbe sayd the Crede.

The Nicene Creed.

IBeleue in one God, the father almightie maker of heauen and earth, and of all thinges visible and inuisible: And in one Lorde Iesu Christ, the only begotten sonne of God, begotten of his father beefore all

al woꝛldes: God of God, light of light, very god of very god, begotten, not made, being of one ſubſtaunce with the father, by whom all thinges were made: who foꝛ vs men and foꝛ our ſaluacion, came down from heauen, and was incarnate by the holy goſt, of the virgin Mary, and was made man: & was crucified alſo foꝛ vs, vnder Poncius Pilate. He ſuffred and was buried, and the thyꝛd day he aroſe again accoꝛding to the ſcriptures: and aſcended into heauen, and ſitteth at the ryght hand of the father. And he ſhal come agayne with glory, to iudge both the quicke and the dead: Whoſe kyngdome ſhal haue none ende. And I beleue in the holy goſt, the loꝛde and geuer of life, who pꝛocedeth from the father & the ſonne, who with the father and the ſonne together, is woꝛſhipped & glozified, who ſpake by ỹ Pꝛophetes. And I beleue one Catholyke and Apoſtolike churche. I acknowledge one Baptiſme foꝛ the remiſſion of ſynnes. And I loke foꝛ the reſurrecyon of the dead, and the lyfe of the woꝛlde to come. Amen.

After the Crede, if there be no ſermon, ſhall folowe one of the homelies already ſet foꝛth, oꝛ hereafter to be ſette foꝛth by common auctoꝛitie.

After ſuche ſermon, homely, oꝛ exhoꝛtacion, the Curate ſhal declare vnto the pꝛople whether there bee any holy daies oꝛ faſting daies the weke folowing: and earneſtlye exhoꝛte them to remember the pooꝛe, ſaying one oꝛ moe of theſe ſentences folowinge, as he thinketh moſt conuenient by his diſcrecion.

Lette youre lighte ſo ſhine beefoꝛe menne, that they maye ſee youre good woꝛkes, and gloꝛifie youre father whiche is in heauen. Math. v.

Laye not vp foꝛ your ſelues treaſure vpon the earth, where the ruſt and moth doeth coꝛrupte, and where theues bꝛeake thꝛough and ſteale. But laye vp foꝛ your ſelues treaſures in heauen, where neither ruſte noꝛ mothe doeth coꝛrupte, and where theues doe not bꝛeake thꝛoughe and ſteale. Math. vi.

Whatſoeuer you would that men ſhoulde doe vnto you, euen ſo doe vnto thē: foꝛ this is the lawe and the Pꝛophetes. Mat. vii.

Not euerye one that ſayeth vnto me, Loꝛde Loꝛde, ſhall entey Mat. vii.

enter into the kingdom of heauen: but he that doeth the wyl of my father which is in heauen.

Luk.xix. Zache stode forth, and said vnto the Lord: beholde lord, the halfe of my goodes I geue to the poore, and if I haue done any wrong to any man, I restore foure folde.

i.Cor.ix. Who goeth a warrefare at any tyme of his own cost? who planteth a vineyarde, and eateth not of the fruite thereof? Or who fedeth a flocke, and eateth not of the milke of the flocke?

i.Cor.ix. If we haue sowen vnto you spiritual thinges, is it a great matter, if we shall reape your worldly thynges?

i.Cor.ix. Doe ye not knowe, that they whiche minister aboute holy thynges, lyue of the sacrifice? They whiche waite of the altare, are partakers with the altare. Euen so hath the lord also ordayned, that they whiche preache the gospel, should lyue of the gospell.

ii.Cor.ix He whiche soweth little, shall reape little: and he that soweth plenteously shall reape plenteously. Let euery man doe according as he is disposed in his hearte, not grudgeing, or of necessitie: for god loueth a cherefull geuer.

Gala.vi. Let hym that is taughte in the worde, ministre vnto hym that teacheth, in all good thynges. Be not deceiued, God is not mocked: for whatsoeuer a manne soweth, that shall he reape.

Gala.vi. Whyle we haue tyme, lette vs doe good vnto all menne, and specyallye vnto them, whiche are of the householde of fayth.

i.Tim.vi Godlynes is great riches, if a man be contented with that he hath: for we brought nothing into the world, neither may we cary any thyng out.

i.Tim.vi Charge them whiche are riche in this worlde, that they be ready to geue, and glad to distribute: layinge vp in store for themselues a good foundacion against the time to come, that they may attayne eternall lyfe.

Heb.vi. God is not vnrighteous, that he wil forgeat your workes and labour that procedeth of loue: which loue ye haue shewed for hys names sake, which haue ministred vnto saincte, and yet doe ministre.

To doe good and to distribute, forgeat not: for with such sacrifices God is pleased. Hebr.xiii.

Whoso hath thys worldes good, and seeth hys brother haue nede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? 1.Joh.iii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lord shal not be turned away from thee. Tob.iiii.

Be mercifull after thy power. If thou hast muche, geue plenteously: If thou hast litle, doe thy diligence gladlye to geue of that litle: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob.iiii.

He that hath pitie vpon the poore, lendeth vnto the lord: and loke what he layeth out, it shal be payed hym agayne. Prou.xix.

Blessed be the man that prouydeth for the sicke and nedy, the Lord shal deliuer him in the tyme of trouble. Psa.xli.

Then shall the church wardens, or some other by them appoynted, gather the deuocion of the people, and put the same into the poore mens bore: and vpon the offring daies appoynted, euery man and woman shal paye to the curate the due and accustomed offeringes: after whiche done, the priest shall say.

Let vs pray for the whole state of Christes Churche militante here in earth.

ALmightie and euerliuing God, which by thy holy Apostle, hast taught vs to make prayers and supplications, and to geue thankes for all menne: we humbly beseche thee moste mercifullye to accepte our almose, and to receiue these our prayers whiche we offer vnto thy deuine maiestie: beseching thee to inspire continually the vniuersall church with the spirite of trueth, vnitie and concord: and graunt that all they that doe confesse thy holye name, maye agree in the trueth of thy holy word, and lyue in vnitie and godlye loue. We beseche thee also to saue and defende all christian kynges, Princes and gouernours, and specially thy seruaunt Edward our kyng, that vnder hym we maye be godly and quietly gouerned:

If there be none almose geuē vnto the poor, the shal the woordes of accepting our almes be lefte oute vnsayde.

James

and graunte vnto his whole counsayle, and to all that bee put in auctoritie vnder hym, that they may truelye and indifferently minister iustice, to the punyshmente of wickednes and vice, and to the mayntenaunce of Gods true religion and vertue. Geue grace (O heauenlye father) to all Bisshoppes, Pastours and Curates, that they may bothe by theyr life and doctrine sette foorth thy true and lyuelye woord, and rightly and duely administer thy holy Sacramentes: and to all thy people geue thy heauenly grace, and especiallye to thys congregacion here presente, that with meke heart and due reuerence, they may heare and receiue thy holy woord, truely seruyng thee in holines and righteousnes al the dayes of theyr lyfe. And we most humbly beseche thee of thy goodnes (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorow, nede, sickenes, or any other aduersitie: Graunt thys O father for Jesus Christes sake our only mediatour and aduocate. Amen.

Then shall folowe this exhortacion, at certayne tymes when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at thys tyme derely beloued brethren, to fede at the Lordes supper, vnto the which in Gods behalfe I bid you all that be here present, and beseche you for the lord Jesus Christes sake, that ye will not refuse to come therto, being so louingly called and bydden of God hymselfe. Ye knowe howe grieuouse and vnkynde a thyng it is, when a man hathe prepared a ryche feaste, decked hys table with all kynde of prouision, so that there lacketh nothynge but the geastes to sitte downe, and yet they whiche be called, withoute anye cause most vnthankefullye refuse to come. Whiche of you in suche a case woulde not be moued? Who woulde not thynke a greate iniurie and wronge doone vnto hym? Wherfore most dearelye beloued in Christ, take ye good hede, lest ye withdrawing youre selues from thys holye supper, prouoke Goddes indignacion agaynst you. It is an easye matter for a man to saye, I will not communicate,

muntcate,because I am otherwyse letted with woꝛldlye buſines:but ſuche excuſes bee not ſo eaſelye accepted and allowed beſoꝛe God. If anye man ſaye, I am a grieuouſe ſinner,and therefoꝛe am afrayde to come:wherefoꝛe then doe you not repent and amend. When God calleth you,bee you not aſhamed to ſaye you wyll not come: when you ſhoulde returne to God,will you excuſe your ſelfe, and ſay that you bee not readye: Conſidꝛe earneſtlye with youre ſelues howe little ſuche fayned excuſes ſhall auayle beefoꝛe God. They that refuſed the feaſte in the Goſpell, becauſe they hadde boughte a farme, oꝛ woulde tꝛye theyꝛ yokes of oxen, oꝛ beecauſe they were maried, were not ſo excuſed,but counted vnwooꝛthy of the heauenlye feaſte: I foꝛ my parte am here pꝛeſente, and accoꝛdynge vnto myne office, I bydde you in the name of GOD, I call you in Chꝛiſtes behalfe, I exhoꝛte you, as you loue your owne ſaluacion,that ye will bee partakers of thys holye Communion. And as the ſonne of God dyd voucheſafe to yelde vp his ſoule by deathe vpon the Croſſe foꝛ your healthe: euen ſo it is youre duetie to receiue the Communion together in the remembꝛaunce of his deathe, as he himſelfe commaunded. Nowe if you will in no wyſe thus dooe, conſidꝛe with youre ſelues howe greate iniurie you dooe vnto GOD, and howe ſoꝛe punichemente hangeth ouer your heades foꝛ theſame. And wheras you offende GOD ſo ſoꝛe in refuſinge thys holye Banquete, I admoniſhe, exhoꝛte,and beſeche you, that vnto this vnkyndeneſſe ye will not adde any moꝛe. Whiche thinge ye ſhall dooe, if ye ſtande by as gaſers and lookers on them that dooe communicate,and be no partakers of theſame your ſelues. Foꝛ what thing can this be accoumpted els,then a further contempt and vnkindnes vnto God: Truely it is a great vnthankefulnes to ſaye nay when ye be called:but the faulte is muche greater when men ſtande by, and yet will neyther eate noꝛ dꝛinke this holye Communion with other. I pꝛaye you what can this be elles,but euen to haue the miſteries of Chꝛiſte in deriſion: It is ſayd vnto all: Take ye

and eate. Take and drinke ye al of this: do this in remembraunce of me. With what face then, or with what countenaunce shall ye heare these woordes? What wyll this be elles, but a neglecting, a despising and mockyng of the Testament of Christ? Wherfore, rather then you should so doe, departe you hence, and geue place to them that be Godlye dyspoſed. But when you departe, I beſeche you ponder with your ſelues from whom you depart: ye departe from the Lordes table, ye depart from your brethren, and from the banquete of moſt heauenlye foode. Theſe thinges if ye earneſtly conſider, ye ſhal by Gods grace returne to a better mind: for the obteining wherof we ſhal make our humble peticions, while we ſhall receiue the holy communion.

And ſome tyme ſhalbe ſayde thys alſo at the diſcretyon of the Curate.



Dearely beloued, foraſmuch as our duetie is to render to almyghtye God our heauenlye father moſt hearty thankes, for that he hath geuen his ſonne our ſauiour Jeſus Chriſte, not onelye to dye for vs, but alſo to bee oure ſpiritual foode and ſuſtenaunce, as it is declared vnto vs, aſwell by Gods woorde, as by the holy ſacramentes of his bleſſed body and bloud, the whiche being ſo coumfortable a thing to them which receue it worthely, and ſo daungerous to them that wil preſume to receiue it vnworthelye: My duetie is to exhort you to conſider the dignitie of the holye miſterye, and the greate peryll of the vnworthy receiuing therof, and ſo to ſearche and examine your own conſciences, as you ſhould come holy and cleane to a moſte godlye and heauenlye feaſte: ſo that in no wyſe you come, but in the mariage garmente, required of God in holy ſcripture: and ſo come and be receiued, as woorthy partakers of ſuch a heauenly table. The way and meanes therto is: Fyrſt to examine your liues and conuerſacion by the rule of Gods commaundementes, and wherein ſoeuer ye ſhall perceiue youre ſelues to haue offended, eyther by will, woorde, or dede, there bewayle your own ſinful liues,

confeſſe

confesse your selues to almightie God with full purpose of amendement of lyfe. And yf ye shal perceyue your offences to be such, as be not onely agaynst God, but also agaynste your neyghbours: then ye shall reconcyle your selues vnto them, ready to make restitucion & satisfaccion accordinge to the vttermost of your powers, for all iniuries & wrõges done by you to any other: and lykewise being ready to forgeue other that haue offended you, as you would haue forgeuenes of your offences at gods hande: for otherwyse the receyuing of the holy Cõmunion, doth nothing els but encrease your damnacion. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, & with a quiet conscience: therfore yf there be any of you which by the meanes aforesaid, cannot quiet his owne conscience, but requireth further comfort or counsel: then let him come to me, or some other discrete and learned minister of Gods worde, & open his griefe, that he may receyue such goostly counsayl, aduyse, and comfort, as his conscience maye bee relieued: & that by the ministery of Gods worde, he may receyue comfort & the benefyte of absolucion to the quietinge of his conscience, and auoydinge of al Scruple and doubtfulnesse.

Then shal the priest saye this exhortacion.

DEerely beloued in the Lord: ye that mynde to come to the holy Communiõ of the body and bloud of our sauiour Christe, must consyder what S. Paul wryteth to the Corinthiãs: how he exhorteth all persones diligently to 1. Cor. xi. 28. 29. trye and examine themselues, beefore they presume to eate of that bread, and drinke of that cuppe, for as the benefyte is great yf with a truely penitent hearte and liuely faythe, we receyue that holy Sacrament (for then we spiritually eate the flesche of Christe, and drinke his bloude, then we dwell in Christe, and Christ in vs, we be one with Christ, and Christ with vs:) so is the daunger great, yf we receiue the same vnworthely. For then we bee giltie of the bodye and bloude of Christe our sauiour. We eate and drinke our

owne damnacion, not consideringe the Lordes body. We kindle Gods wrath against vs, we prouoke him to plague vs with diuerse diseases, & sondrye kyndes of death. Therfore, yf anye of you be a blasphemer of God, an hinderer or slaunderer of his worde, an adulterer, or be in malice or enuie, or in any other greuous cryme, bewayle youre synnes, and come not to this holy Table, leste after the takinge of that holy Sacrament, the deuyll entre into you, as he entred into Judas, and fyll you ful of al iniquities, and bring you to destruccion, both of body and soule: Judge therfore youre selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your synnes paste, haue a lyuely and stedfast fayth in Christ our Sauiour. Amende your liues, and be in perfecte charitie with all men, so shall ye bee mete partakers of those holye misteries. And aboue all thinges, ye must geue most humble and hearty thankes to God the father, the sonne, and the holy ghost, for the redemption of the world, by the death and passion of our Sauiour Christ
Philip. 2. 8. bothe God and man: who dyd humble himselfe, euen to the death vpon the Crosse for vs miserable synners, which lay in darkenesse and shadowe of death, that he might make vs the children of God, and exalte vs to euerlasting lyfe. And to thende that we should alwaye remembre the excedinge great loue of our Master and onely Sauiour Jesu Christ, thus dying for vs, and the innumerable benefytes (whiche by his precious bloudshedinge) he hath obtayned to vs, he hath instituted and ordeyned holy misteries, as pledges of his loue, and continuall remembraunce of his death, to our greate and endles comforte. To him therefore with the father and the holye ghost, let vs geue (as we are most bounden) continuall thankes: submittinge oure selues wholy to his holye wyll and pleasure, and studyinge to serue him in true holynesse and righteousnesse all the dayes of oure lyfe. Amen.

Then shall the Priest saye to them that come to receyue the holy Communion.

You

YOu that doe truely & earnestly repente you of your sinnes, & be in loue & charitie with your neyghbours, & entend to leade a newe lyfe, folowinge the commaundementes of God, and walking from henceforth in his holy wayes: Draw nere, & take this holy Sacramente to your cõfort, make your humble confessiõ to almightie God before this cõgregacion here gathered together in his holy name, mekely knelinge vpon your knees.

Then shal this general confession be made, in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the Ministers, or by the Priest him selfe, all kneeling humbly vpon theyr knees.

ALmightie god, father of our lord Iesus Christ, maker of al thinges, iudge of all mẽ, we knowledge & bewayle our manifold sinnes and wickednesse, whiche we from tyme to tyme most greuously haue committed, by thought, worde, and dede, agaynst thy deuine Maiestie: prouokinge most iustely thy wrath and indignacion against vs: we doe earnestly repent, & bee heartely sorye for these our misdoinges: the remembraunce of them is greuouse vnto vs, the burthẽ of them is intollerable: haue mercye vpon vs, haue mercye vpon vs most mercyfull father, for thy sonne oure Lorde Iesus Christes sake: forgeue vs all that is past, & graunt that we may euer hereafter, serue and please thee, in newnesse of lyfe, to the honour and glory of thy name: Through Iesus Christ our Lorde. Amen.

Then shal the Priest or the Bisshoppe being present, stand vp, and turning him selfe to the people, saye thus.

ALmightie God our heauenly father, who of his great mercy, hath promised forgeuenes of sinnes to al them, which with hartie repentaunce and true faythe turne vnto him: haue mercy vpon you, pardon & deliuer you frõ all your synnes, confyrme and strengthe you in al goodnes, and bringe you to euerlasting lyfe: through Iesus Christe our Lorde. Amen.

Then shall the prieste also saye.

Heare what comfortable wordes our Sauiour Christe sayth, to all that truely turne to him.

Mat. 11. 28. Iohn. 3. 16. Come vnto me all that trauayle and be heauye laden, & I shal refreshe you. So God loued the world, that he gaue his onely begotten sonne, to thende that all that beeleue in him, should not perishe, but haue lyfe euerlastinge.

Heare also what Sainct Paul sayeth.

1. Timo. 1. 15. This is a true saying, & worthy of al men to be receiued, that Iesus Christ came into the worlde to saue synners.

Heare also what Sainct John sayeth.

1. Iohn. 2. 1. 2. Yf any man synne, we haue an aduocate with the father, Iesus Christ the righteous, and he is the propiciacion for oure synnes.

After the which, the priest shal procede, sayinge.

Lyfte vp youre heartes.

Aunswere.

We lyfte them vp vnto the Lorde.

Prieste.

Let vs geue thankes vnto oure Lorde God.

Aunswere.

It is mete and right so to doe.

Prieste.

It is very mete, righte, and oure bounden duetie, that we should at al tymes, & in al places, geue thankes vnto thee, O Lord holy father, almightie euerlastinge God.

Here shall folowe the proper Preface accordyng to the tyme, yf there be any specially appoynted: or els immediatly shall folowe, Therfore with Aungels. &c.

Proper Prefaces.

Vpon Christmas daye, and seuen dayes after.



Because thou dyddest geue Iesus Christ, thine onely sonne, to bee borne as thys daye for vs, who by the operacion of the holy ghoste, was made very man, of the substaunce of the Virgin Mary his mother, and that without spot

of

of ſynne, to make vs cleane from all ſynne. Therfore. &c.

Upon Eaſter daye, and ſeuen dayes after.

BUt chiefelye are we bounde to prayſe thee, for the glorious reſurrection of thy ſonne Jeſus Chriſt our Lord: for he is the very Paſchal lãbe, which was offered for vs, & hath taken away the ſinne of the worlde, who by his death hath deſtroyed death, and by his ryſinge to lyfe agayne, hath reſtored to vs euerla-ſting lyfe. Therfore. &c.

Upon the Aſcencion daye, and ſeuen dayes after.

THroughe thy moſte dere beloued ſonne, Jeſus Chriſt our lord: who after his moſt glorious re-ſurrecciõ, manifeſtly appeared to al his apoſtles, and in their ſyghte aſcended vp into heauen, to prepare a place for vs, that where he is, thether might we alſo aſcend, & reigne with him in glory. Therfore with. &c.

Upon Whitſundaye, and fyre dayes after.

THrough Jeſus Chriſt our Lorde, accordinge to whoſe moſte true promyſe, the holye ghoſt came downe this day frõ heauen, with a ſodayne great ſound, as it had been a mighty wynd, in the like-neſſe of fiery tongues, lighting vpõ the Apoſtles, to teache them, and to leade them to all trueth, geuinge them bothe the gyft of dyuerſe languages, and alſo boldneſſe with fer-uent zeale, conſtantly to preache the Goſpell vnto all nacions, wherby we are brought out of darkeneſſe and errour, into the cleare light and true knowledge of thee, and of thy ſonne Jeſus Chriſte. Therfore with. &c.

Upon the feaſt of Trinitie onely.

IT is very mete, righte, and our bounden duetie, that we ſhould at al tymes, and in al places geue thankes to thee, O Lord, almightie and euerla-ſting God, which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtaunce: for that which we beleue of the glory of the father, theſame we be-leue of the ſonne, and of the holy ghoſt, withoute any diffe-rence or inequalitie. Therfore with. &c.

After

After which preface, shall folowe immediatlye.

¶ Therfore with Aungelles and Archangelles, & with all the company of heauen, we laude and magnifie thy glorious name, euermore praysing thee, and saying: Holy, holy, holy, Lorde God of hostes: heauen and earth are full of thy glory, glory be to thee, O Lord most hyghe.

Then shal the Priest, knelinge downe at Gods borde, saye in the name of all them that shall receyue the Communion, this prayer folowinge.

WE doe not presume to come to this thy Table (O mercyful Lord) trustinge in our owne righteousnes, but in thy manifold & greate mercies: we bee not worthy so much as to gather vp the crūmes vnder thy table, but thou arte the same Lorde, whose propertie is alwayes to haue mercy: graunt vs therfore (gracious Lorde) so to eate the fleshe of thy dere sonne Iesus Christ, and to drinke his bloud, that our sinful bodies may be made cleane by his body, & our soules washed through his most precious bloud: and that we may euermore dwell in him, and he in vs. Amen.

Then the Priest standing vp, shall saye as foloweth.

ALmightie God our heauenly father, which of thy tender mercy diddest geue thyne onely sonne Iesus Christ, to suffre death vpon the crosse for our redemption, who made there by his one oblacion of himselfe once offered, a full, perfecte and sufficient sacrifyce, oblacion, and satisfaccion for the synnes of the whole worlde: and dyd institute, and in his holy Gospel commaūd vs, to continue a perpetuall memorie of that his precious death, vntyll his comming agayne. Heare vs O mercyfull father we beseche thee: and graūt that we receyuing these thy creatures of bread & wyne, accordinge to thy sonne our Sauiour Iesu Christes holy institucion, in remembraūce of his death and passiō, may be partakers of his most blessed body and bloud: who in the same night that he was betrayed, toke bread, and when he hadde geuen thankes, he brake it, and gaue it to his Disciples, sayinge: Take, eate, this

Mat. 26. 26. 27.

this is my body which is geuen for you. Doe this in remembraunce of me. Lykewyse after supper he tooke the cup, and when he had geuen thankes, he gaue it to them, sayinge: Drinke ye al of this, for this is my bloud of the newe Testament, which is shed for you and for many, for remission of synnes: doe this as ofte as ye shall drinke it, in remembraunce of me. Mar. 14.22. 23. Luke. 22.19. 20. 1. Cor. 11.24. 25.

Then shal the Minister kyrke receyue the Communion in bothe kyndes him selfe, and nexte delyuer it to other Ministers, yf anye be there present (that they may helpe the chief Minister) and after to the people in theyr handes kneelinge. And when he delyuereth the bread, he shall saye.

Take and eate this in remembraunce that Christe dyed for thee, and feede on him in thy hearte by faythe, with thankes geuinge.

And the Minister that deliuereth the cup, shal saye.

Drinke this in remembraunce that Christes bloud was shed for thee, and be thankefull.

Then shall the Priest saye the Lordes prayer, the people repeatinge after him euery peticion.

After shalbe sayde as foloweth.

O Lord and heauenlye father, we thy humble seruauntes, entierly desyre thy fatherly goodnesse, mercifullye to accepte thys oure Sacrifyce of prayse and thankes geuynge: moste humbly besechinge thee to graunt that by the merites and death of thy sonne Jesus Christ, and throughe fayth in his bloud, we and all thy whole church, may obtayne remissiō of our sinnes, & al other benefites of his Passion. And here we offre & present vnto thee, O lord, our selfes, our soules and bodyes, to be a reasonable, holye, and lyuely Sacrifice vnto thee, humbly besechinge thee, that all we whiche bee partakers of this holye Communion, maye bee fulfylled with thy grace and heauenly benediccion. And althoughe we be vnworthy, throughe oure manyfolde sinnes, to offre vnto thee any sacrifyce: yet we beseche thee to accepte this

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our bounde duetie and seruice, not weyghing our merites, but pardoning our offences, throughe Jesus Christe oure Lorde: by whom and with whom, in the vnitie of the holye ghost, al honour and glory bee vnto thee O father almightie, worlde without ende. Amen.

Or thys.

ALmightie and euerlyuinge God, we moste heartelye thanke thee, for that thou doest vouchesafe to fede vs, which haue duely receyued these holy misteries, with the spirituall foode of the moste precious body and blonde of thy sonne our Sauiour Jesus Christe, and doest assure vs thereby of thy fauoure and goodnesse towarde vs, and that we be very membres incorporate in thy misticall body, whiche is the blessed companye of all faythfull people, and bee also heyres through hope, of thy euerlasting kingdome, by the merites of the moste precious death and Passion of thy deare sonne: we nowe moste humblye beseche thee, O heauenlye father, so to assiste vs with thy grace, that we may continue in that holye felowship, and doe all such good workes as thou haste prepared for vs to walke in, through Jesus Christe our Lorde: to whome with thee and the holy ghost, be all honour and glory, world without ende. Amen.

Then shalbe sayde or songe.

luke. 2.14. GLorye bee to GOD on hyghe. And in earth peace, good wyll towardes menne. We prayse thee, wee blesse thee, wee worshyppe thee, we glorifye thee, wee geue thankes to thee, for thy greate glorye. O Lorde God heauenlye Kinge, God the father almightie. O Lord, the only begotte sonne Jesu Christe: O Lorde God, Lambe of God, sonne of the father, that takeste awaye the synnes of the worlde, haue mercy vpon vs: Thou that takeste away the synnes of the worlde, haue mercy vpon vs, Thou that takeste awaye

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the synnes of the worlde: receyue our prayer. Thou that sittest at the righte hand of God the father, haue mercy vpon vs: For thou onely arte holy: Thou onely arte the Lorde: Thou onely (O Christ) with the holy ghost, art most high, in the glory of God the father. Amen.

Then the Priest or the Bisshop, yf he be present, shall let them departe with this blessinge.

THe peace of God which passeth all vnderstãding, kepe your heartes and myndes in the knowledge and loue of God, & of his sonne Jesu Christ oure Lorde: and the blessinge of God almightie, the father, the sonne, and the holy ghost, bee amongeste you, and remayne with you alwayes. Amen. Philip. 4.7.

Collectes to be sayd after the Offertorie, when there is no Cõmunion, euery such daye one. And the same maye bee sayde also as often as occasion shall serue, after the Collectes, eyther of Morninge and Eueninge prayer, Communion, or Letany, by the discrecion of the Minister.

ASsist vs mercifully, O Lorde, in these our supplicacions and prayers, and dispose the waye of thy seruauntes, towarde the attaynemente of euerlasting saluacion: that among al the chaunges & chaunces of this mortall lyfe, they maye euer bee defended by thy most gracious and ready helpe: through Christ our Lorde. Amen. a

ALmightie Lord and euerliuing God, vouchsafe we beeseche thee, to directe, sanctifye and gouerne bothe our heartes and bodies, in the wayes of thy lawes, & in the workes of thy commaundementes: that through thy moste mightie protection, both here and euer, we maye be preserued in body and soule: through our Lord and Sauiour Jesus Christe. Amen. b.

GRaũt we beseche thee almightie god, that the wordes which we haue hearde this daye with oure outwarde eares, may through thy grace bee so grafted inwardlye in our heartes, that they may bring forth in vs, the fruyte of good lyuing, to the honour & prayse of thy name: throughe Jesus Christ our Lorde. Amen. &

Preuent

PReuent vs O Lord in all our doinges, with thy moste gracious fauoure, and further vs with thy continuall helpe, that in all oure woꝛkes begon, continued, and ended in thee: we maye gloꝛifye thy holy name, and finally by thy mercy obtayne euerlastinge lyfe: thꝛoughe Jesus Chꝛiste our Loꝛde. Amen.

ALmightie God, the fountayne of al wysdome, whiche knowest our necessities befoꝛe we aske, and our ignoraunce in asking: we beseche thee to haue compassion vpon our infirmities, and those thinges which foꝛ our vnwoꝛthinesse we dare not, and foꝛ oure blindnes we cannot aske, vouchsafe to geue vs foꝛ the woꝛthynesse of thy sonne Jesus Chꝛiste oure Loꝛde. Amen.

ALmightie God, which hast pꝛomysed to heare the peticions of them that aske in thy sonnes name: we beseche thee mercifully to encline thine eares to vs that haue made nowe our pꝛayers and supplicacions vnto thee: and graunt that those thinges whiche we faythfully asked accoꝛding to thy wyl, may effectually be obteyned, to the reliefe of our necessitie, and to the setting fooꝛth of thy gloꝛy: thꝛough Jesus Chꝛist our Loꝛde. Amen.

Vpon the holy dayes, yf there be no Communion, shalbe sayde all that is appoynted at the Communiõ, vntyll the ende of the Homelie, concludinge with the generall pꝛayer, foꝛ the whole state of Chꝛistes church militant here in earth, & one oꝛ moe of these Collectes beefoꝛe rehꝛarsed, as occasion shall serue.

And there shalbe no celebꝛacion of the Loꝛdes supper, except there be a good noumbꝛe to communicate with the pꝛiest, accoꝛding to his discrecion.

And yf there be not aboue twentie persones in the Parishe of discretiõ to receyue the Communion: yet there shalbe no Communion, except foure, oꝛ three at the least, communicate with the pꝛiest. And in Cathedꝛall and Collegiate churches, where bee manye pꝛiestes and Deacons, they shall all receyue the Communion with the Minister euery Sundaye at the least, except they haue a reasonable cause to the contrary.

And to take away the superstitiõ, which any person hath, oꝛ might haue in the bꝛead and wyne, it shall suffyse that the bꝛead be suche, as is vsuall to be eaten at the Table with other meates, but the best and purest wheate bꝛead, that conueniently may be gotten. And yf anye of the

the bread or wyne remayne, the Curate shall haue it to his owne vse.

Although no order can be so perfectly deuised, but it may be of some, eyther for theyr ignorannce and infirmitie, or els of malice and obstinacie, misconstrued, depraued, and interpreted in a wronge part: And yet because brotherly charitie willeth, that somuche as conuenientlye may be, offences should be taken awaye: therfore we willinge to doe the same. Wheras it is ordeyned in the boke of common prayer, in the administracion of the Lordes Supper, that the communicantes knelinge should receyue the holy Communion: which thinge beinge well mente, for a signification of the humble & gratefull acknowledgeing of the benefites of Christ geuen vnto the worthye receiuer, and to auoyde the prophanacion and disorder which about the holy Communion myght els ensue. Lest yet the same kneling might be thought or taken otherwyse, we doe declare that it is not meant thereby, that any adoracion is done, or ought to be done, eyther vnto the Sacramentall bread or wyne there bodely receyued, or vnto any reall and essentiall presence there beeynge of Christes naturall flesche and bloude. For as concerning the Sacramentall bread and wyne, they remayne still in theyr very naturall substaunces, and therfore maye not be adored, for that were Idolatrie to be abhorred of all faythful Christians. And as concerninge the naturall body and bloud of our sauiour Christe, they are in heauen and not here: for it is agaynste the trueth of Christes true naturall body, to be in moe places then in one at one tyme. of Kneelinge at the holy Communion.

The bread and wyne for the Communion, shall bee prouyded by the Curate and the churchwardens, at the charges of the Parishe, & the Parishe shalbe discharged of suche summes of moneye, or other dueties, which hetherto they haue payde for the same, by order of their houses euery Sundaye.

And note, that euery Parishioner shall communicate, at the leaste three tymes in the yeare: of which, Easter to bee one: and shall also receyue the Sacramentes, and other rytes, according to the order in this Boke appoynted. And yerely at Easter, euery Parishioner shal reke with his Person, Vicare, or Curate, or his, or theyr deputie, or deputies, and paye to them or him, all Ecclesiastical dueties, accustomably due, then and at that tyme to bee payde.

¶ The Ministracion of Baptisme to be vsed in the Church.

IT appeareth by aunciente wryters, that the Sacrament of Baptisme in the olde time, was not commonlye minysired, but at two tymes in the yeare: at Easter, and Whitsontyde. At whiche tymes it was openlye ministred, in the presence of all the congregacion: whiche custome (nowe beyng growen oute of vse) althoughe it can not for manye considerations bee well restored agayne, yet it is thoughte good to followe thesame as nere as conueniently may be: wherfore the people are to be admonished, that it is most conuenient that baptisme shoulde not bee ministred but vpon Sundayes, and other holye dayes, when the most nounbre of people maye come together, aswell for that the congregacion there present maye testifye the receyuinge of them that be newely Baptysed into the nounbre of Christes Churche, as also because in the Baptisme of infantes, euery man presente maye be put in remembraunce of his owne profession made to God in his Baptisme. For which cause also, it is expediente that Baptisme bee ministred in the Englishe tongue. Neuertheles (yf necessitie so requyre) chyldren maye at all tymes be Baptysed at home.

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Publique Baptisme.

When there are childzen to bee Baptised vpon the Sundaye, oz holy daye, the Parentes shal geue knowledge ouernighte, oz in the Mozning, afoze the beginning of Mozning prayer, to the Curate. And then the godfathers, godmothers, & people with the childzen, must be ready at ỹ ffonte, either immediately after the last Lesson at Mozning prayer, oz els immediately after the laste Lesson at Euening prayer, as the Curate by his discrecion shall appoint. And thẽ standing there, the Priest shall aske whether the childzen be Baptised oz no. If they answere, no: Then shall the Priest say thus.

DEarely beloued, forasmuch as al men be conceiued and borne in synne, and that our Sauiour Christe sayeth, none can entre into the kingdomne of god (except he be regenerate, and borne a newe of water and the holy goste:) I beseche you to call vpon God the father, through our lord Iesus Christ, that of his bounteous mercy, he will graunt to these childzen, that thyng which by nature they cannot haue, that they maye bee Baptysed with water and the holy goste, and receiued into Christes holye churche, and be made liuely membzes of the same.

Then the Priest shall saye.

Let vs praye.

ALmightie and euerlastyng god, which of thy great mercy diddest saue Noe and his familie in ỹ Arke, from perishinge by water: and also diddeste safely leade the childzen of Israel thy people through the redde Sea, figuring therby thy holy Baptisme, and by the Baptisme of thy welbeloued sonne Iesus Chryste, dyddeste sanctifie ỹ floud Iozdan and al other waters, to the mistical washynge awaye of synne: We beeseche thee foz thy infinite mercyes, that thou wylte mercyfullye loke vpon these childzen, sanctifie them and washe them with thy holy gost, that they being deliuered from thy wzath, may be receiued into ỹ Arke of Christes churche: and beeyng stedfast in fayth, ioyefull throughe hope, and rooted in charitie, maye so passe the

waues of this troublesome worlde, that finallye they maye come to the lande of euerlastynge lyfe, there to reigne with thee, worlde without ende, thrzough Jesus Christ our Lorde. Amen.



Almightie and immortall God, the ayde of all that nede, the helper of all that flee to thee for succoure, the lyfe of them that beleue, and the resurrection of the dead: We call vpon thee for these infantes, that they commyng to thy holy Baptysme, may receiue remissiō of their sinnes by spirituall regeneracion. Receiue them (O Lorde) as thou hast promysed by thy welbeloued sōne, saying: Aske and you shal haue, seke and you shal fynde, knocke & it shalbe opened vnto you: So geue nowe vnto vs that aske. Let vs that seke fynde. Opē the gate vnto vs that knocke, that these infantes may enioye the euerlastyng benediccio of thy heauenly walshing, and maye come to the eternal kyngdome, whiche thou hast promysed by Christ our Lorde. Amen.

Then shal the Priest say: heare the wordes of the Gospell written by Saincte Marke in the tenth Chapiter.

Mark.x. 

At a certayne tyme they brought children to Christ that he should touche them, and his disciples rebuked those that broughte them. But when Jesus saw it, he was displeased, and said vnto thē: suffre litle children to come vnto me, and forbid them not, for to such belongeth the kingdom of god. Verely I say vnto you, whosoeuer doeth not receiue the kingdom of god, as a litle child, he shal not enter therein. And when he had taken them vp in hys armes, he put his handes vpon them and blessed them.

After the Gospel is read, the minister shal make this brieke exhortacion vpon the wordes of the Gospell.



Frendes, you heare in this Gospell the wordes of our sauioure Christ, that he commaunded the children to be broughte vnto hym: Howe he blamed those that woulde haue kept them from hym: how he exhorteth all men to folowe their innocencie. You perceyue how by hys outwarde gesture and dede, he declared hys good wyll to-

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warde them. For he embraced them in hys armes, he layed hys handes vpon them, and blessed them: doubt not ye therefore, but earnestly beleue, that he wyll likewise fauourably receiue these present infantes, that he wil embrase them with the armes of hys mercy, ꝑ he wil geue vnto them the blessing of eternall lyfe, and make them partakers of hys euerlasting kyngedome. Wherfore we beeyng thus perswaded of ꝑ good will of our heauenly father, towarde these infantes declared by hys sonne Jesus Christe, and nothing doubting but that he fauourably alloweth this charitable woorke of ours, in bryngyng these children to hys holy Baptisme: Let vs faithfully and deuoutely geue thankes vnto hym, and say.

ALmightie and euerlasting god, heauenly father, we geue thee humble thankes, that thou hast vouchsafed to cal vs to ꝑ knowledge of thy grace and fayth in thee: encrease this knowledge, and confirme thys fayth in vs euermore: Geue thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of euerlastynge saluacion, through oure Lorde Jesus Christ: who liueth and reigneth with thee and the holy spirite, now and for euer. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers, on thys wyse.

WElbeloued frendes, ye haue broughte these children here to be Baptised: ye haue praied that our Lorde Jesus Christ would vouchsafe to receiue them, to lay hys handes vpon them, to blesse thē, to release them of theyr synnes, to geue them the kyngdome of heauen, and euerlastynge lyfe. Ye haue heard also that our lord Jesus Christ hath promysed in his gospel to graunt al these thinges that ye haue praied for: which promyse he for his parte wyll moste surely kepe and performe: Wherefore after thys promyse made by Christe, these

infantes must also faithfully for their part promyse by you þ be their suerties, that they will forsake the deuill and all hys workes, and constantlye beleue goddes holy worde, and obediently kepe hys commaundementes.

Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowyng.

Doest thou forsake the deuil and al his workes, the vayne pompe, and glory of the worlde, with all couetouse desyres of the same, the carnall desyres of the flesche, so that thou wilte not folowe, nor be led by them?

Aunswere.

I forsake them all.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and earth? And in Jesus Christe his only begotten sonne our Lord, and that he was conceiued by the holy gost, borne of the virgin Mary: that he suffered vnder Poncyus Pilate, was crucified, dead and buried: that he went downe into hell, and also did rise agayne the thyrde daye: that he ascended into heauen, and sitteth at the right hande of God the father almightie, and from thence shal come again at the end of the world, to iudge the quicke and the dead?

And doest thou beleue in the holy gost, the holy Catholique Churche, the cõmunion of sainctes, the remission of sinnes, the resurrection of the flesche, and euerlasting life after death?

Aunswere.

All thys I stedfastly beleue.

Minister.

Wilt thou be baptysed in this fayth?

Aunswere.

That is my desyre.

Then shal the Priest say.



Merciful god, graunt that the olde Adam in these chyldren may be so buried, that the newe man may be raysed vp in them. Amen.

Graunte that all carnall affeccions maye dye in them, and that all thynges belongynge to the spyryte, maye

maye lyue and growe in them. Amen.

Graunt that they maye haue power and strength to haue victory, and to triumphe agaynst the deuil, the world and the fleshe. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministery, may also be endued with heauenlye vertues, and euerlastingly rewarded through thy mercy, O blessed lord God, who doest lyue and gouerne al thynges world without ende. Amen.

ALmightie euerliuinge god, whose moste dearelye beloued sonne Jesus Christ, for ỹ forgeuenes of our sinnes, did shead out of his most precious side both water and bloud, and gaue commaundement to his disciples that they should goe teache all nacions, and baptise them in the name of the father, the sõne, and of the holy gost: Regarde we beseche thee, the supplicacions of thy congregacion, and graunt that all thy seruauntes whiche shall bee baptysed in this water, may receiue the fulnes of thy grace, and euer remayne in the noumber of thy faythful and electe childzen, throughe Jesus Christ our Lorde.

Then the Priest shal take the childe in his handes, and aske the name: and namyng the chylde, shal dippe it in the water, so it be discretely and warely done, saying.

NI Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

And if the childe bee weake, it shall suffise to powre water vpon it, saying the foresayd wordes.

NI Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

Then the Priest shal make a crosse vpon the childes forehead, saying.

WE receiue this childe into the congregacion of Christes flocke, and doe signe hym with the signe of the crosse, in tokē that hereafter he shal not be ashamed to confesse the fayth of Christe crucified, and manfully to fight vnder his banner agaynst synne, the world, and the deuill: and to continue

Chriſtes faythfull ſouldioure and ſeruaunt vnto hys lyues ende. Amen.

Then ſhall the Prieſt ſaye.

SEing nowe derely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes congregacion: let vs geue thankes vnto god for theſe benefites, and with one accorde make oure prayers vnto almightie God, that they maye leade the reſt of their lyfe, accordyng to thys beginning.

Then ſhalbe ſayd.

Our father which art in heauen. &c.

Then ſhall the Prieſt ſaye.

WE yelde thee harty thankes moſt mercifull father, that it hath pleaſed thee to regenerate thys infante with thy holy ſpirite, to receiue hym for thy owne childe by adopcion, and to incorporate hym into thy holy congregacion. And humblye we beſeche the to graunte that he being dead vnto ſinne, and liuing vnto righteouſnes, and beeing buried with Chriſt in his death, may crucifie the olde man, and vtterly abolyſhe the whole body of ſynne: that as he is made partaker of the death of thy ſonne, ſo he maye be partaker of hys reſurreccion. So that finally with the reſidue of thy holy congregacion he may be inheritour of thyne euerlaſtyng kingdome: throughe Chriſte our Lorde. Amen.

At the laſt ende, the Prieſt callyng the Godfathers and Godmothers together, ſhall ſaye thys ſhorte exhortacyon folowyng.

FOraſmuche as theſe children haue promiſed by you to forſake the Deuill and al hys workes, to beleue in god, and to ſerue hym: you muſt remembre that it is your partes and dueties to ſee that theſe infantes be taughte ſo ſoone as they ſhalbe hable to learne what a ſolemne bowe, promiſe and profeſſion they haue made by you. And that they maye knowe theſe thynges the better, ye ſhall call vpon them to heare ſermons. And chiefelye ye ſhall prouyde that they maye learne the Crede, the Lordes prayer, and the ten Commaundementes

maundementes in the Englische tongue, and al other thinges whiche a Christian man oughte to knowe and beleue, to his soules health: and that these childzen maye bee vertuously bzoughte vp, to leade a godly and Christen lyfe, remembzing alwaye that Baptisme doeth repzesente vnto vs oure pzofessyon, whiche is to folowe the example of our sauiour Christ, and to bee made lyke vnto hym: that as he dyed and rose agayne foz vs, so shoulde we whiche are Baptysed, dye from synne, and ryse agayne vnto ryghteousnesse, continuallye mozti fying all oure euyll and cozrupte affeccions, and daylye pzoceding in all vertue, and godlynes of lyuyng.

The Minister shall commaunde that the childzen be bzoughte to the Bishop to be confirmed of hym, so sone as they can saye in their vulgare tonge, the articles of ỹ fayth, the lozdes pzaier, and the x. commaundementes: and be further instructed in the Catechisme sette fozth foz that purpose, accozdyngly as it is there expzessed.

Of them that be Baptised in pzyuate houses, in tyme of necessitie.

The Pastours and Curates shall ofte admonishe the people, that they deferre not the Baptisme of infantes any longer thē the Sundaye, oz other holy daye nerte after the child be bozne, vnlesse vpon a great and reasonable cause declared to the Curate, and by hym appzoued.

And also they shall warne them, that without great cause and necessitie, they Baptise not childzen at home in their houses. And when great nede shal compell them so to doe, that thē they minister it on thys fashyon.

Firste let them that be pzesent call vpon God foz hys grace, and say the Lozdes pzayer, if the tyme will suffre. And thē one of them shall name the chylde, and dippe hym in the water, oz powze water vpon him, saying these wozdes.

I Baptise thee in the name of the father, and of the sonne, and of the holy goste. Amen.

And lette them not doubt, but that the childe so Baptysed, is lawfully and sufficiently Baptised, & ought not to be Baptised agayne in the Churche. But yet neuertheless, yf the chylde whyche is after thys sozte Baptysed, doe afterwarde lyue: it is expedyente that he bee bzoughte into the Churche, to

the entente the Priest may examine and trie, whether the child be lawfully baptysed or no. And if those that bringe any childe to the churche doe aunswere that he is already Baptised, then shall the Priest examine them further.

By whom the childe was Baptised?

Who was present when the childe was Baptysed?

Whether they called vpon God for grace and succoure in that necessitie?

With what thynge, or what matter they did Baptyse the childe?

With what wordes the childe was Baptised?

Whether they thinke the childe to be lawefully and perfectly Baptysed?

And if the minister shall proue by the aunsweres of suche as brought the childe, that all thynges were done as they oughte to be: Then shall not he Christen the childe agayne, but shall receyue hym as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case ye haue done wel, and accordyng vnto due order cõcerning the baptising of this childe, which being borne in original synne, and in the wrath of God, is now by the lauer of regeneracion in Baptisme, receiued into the noumber of ỹ childzen of God, and heyres of euerlastyng lyfe: for oure Lorde Jesus Christ doeth not deny hys grace and mercy vnto suche infantes, but most louingly doth call them vnto hym, as the holy gospel doeth witnesse to our comfort, on thys wyse.

Mark.x. AT a certayne tyme they brought childzen vnto Christ that he should touche them, and his disciples rebuked those that brought them. But whẽ Jesus saw it, he was displeased, and sayd vnto them: suffre litle childzen to come vnto me, and forbid them not, for to suche belongeth the kyngdome of god. Uerely I saye vnto you, whosoeuer doeth not receyue the kyngdome of God as a litle childe, he shall not entre therein. And when he had taken them vp in his armes, he putte hys handes vpon them and blessed them.

After

After the Gospell is readde, the Minister shall make thys exhortacion vpon the wordes of the Gospell.



Frendes, you heare in this Gospel the wordes of our Saupoure Christe, that he commaunded the childzen to bee bzoughte vnto hym: Howe he blamed those that would haue kept them from him: Howe he exhorted all men to folowe theyr innocencie. Ye perceiue how by his outewarde gesture and dede, he declared hys good will towarde them. For he embraced them in hys armes, he layde hys handes vpon them, and blessed them: doubte ye not therfore, but earnestly belieue, that he hath likewise fauourablye receiued thys presente infante, that he hathe embraced hym with the armes of his mercie, that he hath geuen vnto hym the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore we beeing thus perswaded of the good will of our heauenlye father declared by his sonne Jesus Christe towardes this infant: Let vs faithfully and deuoutly geue thankes vnto him, and say the prayer which the Lorde himselfe taughte, and in declaracion of our fayth, lette vs recite the articles contayned in our Crede.

Here the Minister with the Godfathers and Godmothers shall saye.

Our father which art in heauen. &c.

Then shall the priest demaunde the name of the childe, whiche beeing by the Godfathers and Godmothers pronounced, the Minister shall saye.

Dooest thou in the name of this chylde forsake the Deuill and all his woorkes, the vayne pompe and glory of the worlde, with all the couetous desyres of the same, the carnall desyres of the flesh, & not to folow and be lead by thē?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe thys fayth, to beleue in god the father almightie, maker of heauen and earth. And in Jesus Christe hys onelye begotten sonne

our

our Lorde: and that he was conceiued by the holye ghoste, borne of the virgyn Marye: that he suffered vnder Poncius Pylate, was crucifyed, dead and buried: that he went down into hell, and also dyd ryse agayn the thyrd day: that he ascended into heauen, & sitteth at the right hand of God the father almightie: and from thence he shal come agayne at the ende of the worlde, to iudge the quicke and the dead:

And doe you in hys name belieue in the holy goste. The holy Catholique Church. The Communion of Sainctes. The remyssion of synnes. Resurrection, and euerlastyng lyfe after death?

Aunswere.

All this I stedfastly beliene.

Let vs pray.



Almightie and euerlasting God heauenly father, we geue thee humble thankes, for that thou hast vouchsaued to call vs to the knowledge of thy grace and faith in thee: encrease this knowledge, and confyrme this faythe in vs euermore: Geue thy holye spirite to this infant, that he being borne agayne, and beeing made heyre of euerlasting saluacion, through our lord Jesus Christ, may continue thy seruaunt, and attayne thy promise, through thesame our lord Jesus Christ thy sonne: who liueth and reigneth with thee, in the vnitie of thesame holy spirite euerlastingly. Amen.

Then shal the Minister make this exhortacion to the Godfathers and Godmothers.



Forasmuche as thys chylde hath promised by you to forsake the deuill and all hys workes, to belieue in God, and to serue hym: you must remembre that it is your parte and duetie to see that this infant be taughte so soone as he shalbe hable to learne what a solemne bowe, promyse, and profession he hath made by you: and that he maye knowe these thynges the better, ye shal cal vpon him to heare sermons: And chiefly ye shal prouide that he may learne the Crede, the Lordes prayer, and the ten Commaundementes in the englishe tonge, & all other thynges

which

which a christian man ought to knowe and belieue, to his soules health: & that this child may be vertuously brought vp to leade a godly and a christen life: Remembring alway that Baptisme doth represēt vnto vs our profession, which is to folowe the exaumple of our sauiour Christe, and bee made lyke vnto hym: that as he dyed and rose again for vs: so should we which are baptised, dye from synne, and ryse agayn vnto righteousnes, continuallye mortifying all our euill and corrupte affeccions, and daylye procedyng in all vertue and Godlines of liuing.

And so furth as in Publique Baptisme.

But if they which bring the infantes to the Churche, doe make an vncertayn aunswere to the priestes questions, and saye that they cannot tel what they thought, did or said in that great feare and trouble of mynd, (as oftentimes it chaunceth) then lette the priest baptise hym in fourme aboue written, concerning Publique baptisme, sauyng that at the dyppyng of the chylde in the Fonte, he shall vse thys fourme of woordes.

If thou be not Baptised already. N. I Baptise thee in the name of the father, and of the Sonne, and of the holye Goste.

Amen.

Amen

¶ Confirmacion, wherin is conteyned a Cathechisme for children.

TO the end that Confyrmacion may be ministred to the more edifying of such as shall receiue it (according vnto. S. Paules doctrine, who teacheth that all thynges shoulde bee done in the Churche to the edifycacion of the same) it is thought good, that none hereafter shalbe confyrmed, but such as can say in theyr mother tonge, the Articles of the faythe, the Lordes prayer, and the .x. Commaundementes: And can also aunswere to such questions of thys short Cathechisme, as the Bisshoppe (or such as he shall appoynt) shall by hys discretion appose them in: And thys order is most conuenient to bee obserued for dyuerse considerations.

Fyrst, because that when chyldren come to the yeres of discretion, and haue learned what theyr Godfathers and Godmothers promised for them in Baptysme, they may then themselues with theyr owne mouth, & with theyr owne consent, openly before the Churche ratifye and confyrme the same: and also promyse that by the grace of God, they will euermore endeuoure themselues faythfully to obserue and kepe such thynges, as they by theyr owne mouthe and confession haue allented vnto.

Secondly, forasmuch as Confirmacion is minysired to them that bee Baptized, that by imposicion of handes and prayer, they maye receyue strength and defence agaynst all temptacions to sinne, and the assaultes of the world and the Deuil: it is most mete to be minysired when children come to that age, that partly by the frayltie of theyr own flesshe, partly by the assaultes of the world and the Deuill, they begyn to be in daunger to fall into sondrye kyndes of sinne.

Thyrdly, for that it is agreable with the vsage of the Church in times past, wherby it was ordeyned that Confirmacion shoulde be ministred to them that were of perfect age, that they being instructed in Chrystes religion, shoulde openlye professe theyr owne fayth and promise, to be obedient vnto the will of God.

And that no man shall thinke that anye detriment shall come to chyldren by deferryng of theyr Confyrmacion, he shall knowe for trueth, that it is certayne by Goddes woorde, that chyldren beeing baptized, haue all thynges necessary for theyr saluacion, and be vndoubtedly saued.

A Cathechisme, that is to

say, an instruccion to be learned of euery chylde before he be brought to be Confirmed of the Bysshop.

Question.

What is your name?

Answere.

N. or M.

Question.

Who gaue you thys name?

Answere.

My godfathers and godmothers in my Baptisme, wherin I was made a member of Christ, the childe of God, and an inheritour of the kyngdome of heauen.

Question.

What did your godfathers & godmothers then for you?

Answere.

They did promyse and bowe three thinges in my name. First, that I shoulde forsake the deuill and all his woorkes and pompes, the vanities of the wicked worlde, and all the synfull lustes of the flesche. Secondly, that I shoulde beleue al the articles of the christē fayth. And thirdly, that I should kepe Goddes holy wil and commaundementes, and walke in thesame all the dayes of my lyfe.

Question.

Doest thou not thynke that thou art bounde to beleue and to doe as they haue promysed for thee?

Answere.

Yes verely. And by Gods helpe so I wil. And I hertelye thanke oure heauenly father, that he hath called me to thys state of saluacion, through Jesus Christ our sauiour. And I pray god to geue me his grace, that I maye continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Answere.

I Beleue in God the father almighty, maker of heauen & of earth. And in Jesus Christ his only sonne our Lord. Whiche was conceyued of the holy goste, borne of the

virgin

virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The thyrde daye he rose agayne from the dead. He ascended into heauen, and sytteth at the ryght hande of God the father almightie. From thence he shall come to iudge the quicke and the dead. I beeleue in the holy goste. The holy Catholyke Churche. The cõmunion of Sainctes. The forgeuenes of synnes. The resurreccion of the body. And the lyfe euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Aunswere.

Fyrst, I learne to beleue in god the father, who hath made me and all the worlde.

Secondly, in god the sonne, who hath redemed me and al mankynde.

Thirdly, in god the holy goste, who sanctifieth me and al the elect people of god.

Question.

You sayd that your godfathers and godmothers dyd promise for you that you should kepe gods commaundementes. Tell me howe many there be?

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswere.



Hesame whiche God spake in the .xx. Chapiter of Exodus, saying: I am the Lorde thy God whiche haue brought thee out of the lande of Egipte, out of the house of bondage.

i. Thou shalt haue none other Goddes but me.

ii. Thou shalte not make to thy selfe any grauen ymage, nor the likenesse of any thynge that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalte not bowe down to them nor worshyppe them. For I the Lorde thy god am a gelous God, and visite the synnes of the fathers vpon the childzen, vnto the thirde and fourth generacion

neracion of them that hate me, and shewe mercy vnto thousandes in them that loue me, & kepe my commaundementes.

iii. Thou shalte not take the name of the Lorde thy God in vayne: for the lord wil not holde hym giltles that taketh hys name in vayne.

iiii. Remember thou kepe holy the Sabboth daye. Sixe dayes shalt thou laboure and doe all that thou haste to doe: but the seuenthe daye is the Sabboth of the Lorde thy god. In it thou shalte doe no maner of worke, thou, and thy sonne and thy daughter, thy man seruaunt, & thy maide seruaunt, thy Cattell, and the straunger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth day, and halowed it.

v. Honour thy father and thy mother, that thy daies may bee long in the lande whiche the Lorde thy God geueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neighbour.

x. Thou shalte not coueite thy neighbours house, thou shalte not coueite thy neighbours wife, nor hys seruaunte, nor his maid, nor his oxe, nor his asse, nor any thing ỹ is hys.

Question.

What dooeste thou chyefly learne by these commaundementes.

Aunswere.

I learne two thynges. My duety towardes god, and my duetye towardes my neighboure.

Question.

What is thy duetie towardes God?

Aunswere.

My duetie towardes God is to beleue in hym, to feare hym, and to loue hym with all my hearte, with all my mind, with all my soule, and with all my strengthe. To worshyppe hym. To geue hym thankes. To putte my whole truste

truste in hym. To call vpon him. To honoure his holy name and his worde, and to serue him truly al the dayes of my life.

Question.

What is thy duetie towardes thy neighboure?

Aunswere.

My duetie towardes my neighboure is, to loue him as my selfe. And to doe to all menne as I woulde they should doe vnto me. To loue, honoure and succoure my father and mother. To honoure and obey the kynge and his ministers. To submitte my selfe to all my gouernours, teachers, spirituall Pastours and Maisters. To ordre my selfe lowly and reuerently to all my betters. To hurte no bodye by worde nor nede. To bee true and iuste in all my dealynge: To beare no malice nor hatred in my hearte. To keepe my handes from picking and stealing, and my tongue frō euil speaking, lying and slaundering. To kepe my body in temperaūce, sobernes, and chastitie. Not to couet nor desyre other mennes goodes. But learne and laboure truly to geat myne owen liuing, and to doe my duetie in that state of lyfe, vnto which it shal please God to call me.

Question.

My good childe knowe thys, that thou art not hable to doe these thinges of thy self, nor to walke in the cōmaundemētes of God, and to serue him, without his speciall grace, whiche thou must learne at al tymes to call for by diligente prayer. Let me heare therfore if thou canst saye the Lordes prayer.

Aunswere.

OUr father whiche arte in heauen, hallowed bee thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs thys daye oure dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptacion. But deliuer vs from euil. Amen.

Question.

What desirest thou of God in thys prayer?

Aunswere.

I desyre my Lorde god oure heauenly father, who is the geuer of all goodnes, to sende hys grace vnto me and to all people,

people, that we may worshyp hym, serue hym, and obey hym as we ought to dooe. And I pray vnto God, that he will send vs all thinges that be nedefull both for our soules and bodies. And that he will be mercifull vnto vs, and forgeue vs our sinnes: and that it will please hym to saue and defende vs in all daungers goostlye and bodelye. And that he will kepe vs from all synne and wickednes, and from oure goostly enemy, and frō euerlasting death. And thys I truste he will doe of hys mercy and goodnes, through our Lorde Jesu Christ. And therfore I say. Amen. So be it.

So sone as the children can saye in theyr mother tonge, the Articles of the fayth, the Lordes prayer, the.x. commaundementes: and also can aunswere to suche questions of this shorte Catechisme, as the Bishop (or suche as he shall appoynt) shall by his discretion appose them in: then shall they be brought to the Bishoppe by one that shalbe hys Godfather, or Godmother, that euery chylde may haue a witnesse of hys confyrmacion.
And the Bishoppe shall confyrme them on thys wyse.

¶ Confyrmacion. or layng on of Hands. Actes. 8. 14. 15. 16. 17.

Our helpe is in the name of the Lorde.

Aunswere.

Which hath made both heauen and earth.

Ministre.

Blessed is the name of the Lorde.

Aunswere.

Henceforth world without ende.

Ministre.

Lorde heare our prayer.

Aunswere.

And let our crye come to thee.

¶ Let vs pray.

ALmightie and euerliuing god, who hast vouchsafed to regenerate these thy seruaūtes by water and the holy goost, and hast geuen vnto them forgeuenes of all their sinnes: strengthen them we beseche thee (O Lord) with the holy goost the comforter, and dayly encrease in them thy manifold giftes of grace, the spirite of wisedome and vnderstandynge, the spirite of counsel and goostely strength, the spirite of knowledge

ledge and true godlineſſe: and fulfill them (O Lorde) with the ſpirite of thy holye feare. Amen.

Then the Biſſhop ſhall lay hys hande vpon euery chylde ſeuerallye, ſaying.

Acts 8.17.

Defende, O Lord this childe with thy heauenly grace, that he may continue thyne for euer, and dayly encreaſe in thy holy ſpirite more and more, vntill he come vnto thy euerlaſting kingdome. Amen.

Then ſhall the Biſſhoppe ſaye.

ALmyghtie euerliuing God, whiche makeſt vs both to will and to doe thoſe thynges that bee good and acceptable vnto thy Maieſtie: we make oure humble ſupplications vnto thee for theſe childzen, vpon whome (after the exaumple of thy holy Apoſtles) we haue layde our handes, to certifye them (by this ſigne) of thy fauour and gracious goodneſſe toward them: let thy fatherlye hande we beſeche thee, euer be ouer them: let thy holy ſpirite euer be with them, and ſo leade them in the knowledge and obedience of thy woord, that in the end thei may obtein the euerlaſting life through our Lord Jeſus Chriſt: who with thee and the holy goſte liueth and reigneth one God, world without ende. Amen.

Then the Biſſhoppe ſhall bleſſe the chyldren, thus ſaying.

The bleſſing of god almightie, the father, the ſonne, and the holye Ghoſte, be vpon you and remayne with you for euer. Amen.

The Curate of euerye Pariſhe, or ſome other at hys appoyntmente, ſhall diligentlye vpon Sundayes and holye dayes, halfe an houre before Euenſong, openlye in the churche inſtruct and examine ſo many chyldren of hys pariſhe ſent vnto him, as the tyme wil ſerue, and as he ſhal thinke conuenient in ſome parte of this Catechiſme.

And al fathers, mothers, Maiſters and Dames, ſhal cauſe their chyldren, ſeruauntes, and prentiſes (whiche haue not learned their Catechiſme) to come to the Churche at the tyme appoynted, and obediently to heare, & be ordred by the Curate, vntill ſuch time as they haue learned al that is here appoynted for them to learne. And whenſoeuer the Biſſhop ſhall geue knowledge for chyldren to be brought afore hym to any conuenient place, for their confyrmation: The ſhal the Curate of euery pariſhe either bryng or ſend in wryting, ỹ names of all thoſe childzen of his pariſhe, which can ſay the Articles of their faythe, the Lordes prayer, and the .x. Commaundementes: and alſo

howe

how many of them can aunswere to thother questions conteyned in thys Cathechisme.

And there shall none be admytted to the holy Communion, vntill such tyme as he can say the Cathechisme, and be confyrmed.

¶ The fourme of Solemnizacion of Matrimonie.

Fyrst the bannes must bee asked three seuerall Sundayes or holye dayes in the time of seruice, the people being present after the accustomed maner.

And if the persones that would be maried dwell in dyuerse Parishes, the bannes must be asked in bothe Parysshes: and the Curate of thone Parysshe shall not solemnize Matrimonie betwirte them, without a certificat of the bannes beeyng thryse asked from the Curate of the other Parishe. At the daye appoynted for Solemnizacion of Matrimonie, the persones to be maried shall come into the bodye of the Churche with theyr frendes and neighbours. And there the preest shall thus saye.

DEarely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregaciō, to ioyne together this man and thys woman in holye matrimonie, which is an honorable estate instituted of God in paradise, in the time of mans innocencie: signifying vnto vs ỹ mistical vnion, ỹ is betwixt Christ and his churche: which holy estate Christ adourned & beautified with his presence and first miracle that he wrought in Cana of Galile, and is commended of Sainct Paule to be honorable among al men, & therfore is not to be enterprised, not taken in hande vnaduisedly, lightly or wantonly, to satisfye mens carnall lustes and appetites, like brute beastes that haue no vnderstanding: but reuerently, discretely, aduisedly, sobrely, & in the feare of god: Duely considering the causes for which Matrimonie was ordeyned. One was the procreation of children, to be brought vp in the feare and nourture of the Lorde, and prayse of God. Secondly, it was ordeyned for a remedy agaynst sinne, & to auoyde fornicacion, that such persons as haue not the gift of continencie, might marry, & kepe themselues vndefyled membres of Christes bodye. Thirdly, for ỹ mutual societie, helpe & coumfort, that ỹ one

ought to haue of the other, both in prosperitie and aduersitie: into the which holy estate these two persones present come to be ioyned. Therfore, if any man can shew any iust cause, why they may not lawfully be ioyned together: lette him now speake, or els hereafter for euer hold his peace.

And also speaking to the persons that shalbe maried, he shall saye.

I require and charge you (as you will aunswere at the dreadful day of iudgement, when the secretes of al heartes shalbe disclosed) that if eyther of you doe knowe any impediment why ye maye not be lawfullye ioyned together in Matrimonie, that ye confesse it. For bee ye well assured, that so many as be coupled together otherwise then Gods woord doeth allow, are not ioyned together by God, neyther is theyr Matrimonie lawfull.

At which day of mariage, if anye man dooe allege and declare any impediment why they maye not be coupled together in matrimonie, by Goddes law, or the lawes of this Realme: and will be bound and sufficient suerties with him, to the parties, or elles put in a caution to the full value of suche charges as the persons to be maryed doth sustayn to proue hys allegation: then the Solemnization must be deferred vnto suche tyme as the trueth bee tryed. If no impediment bee alleged, then shall the Curate saye vnto the man.

WIlt thou haue this woman to thy wedded wyfe, to liue together after Gods ordinaunce in the holye estate of Matrimonie? Wilt thou loue her, coumfort her, honour and kepe her, in sickenesse and in healthe? And forsaking all other, kepe thee onelye to her, so long as you both shall liue?

The man shall aunswere.

I will.

Then shall the priest say to the woman.

WIlt thou haue this man to thy wedded housbande, to liue together after Gods ordinaunce in the holye estate of Matrimonie? Wilt thou obey him and serue him, loue, honour and kepe him, in sickenes and in healthe, and forsaking all other, kepe thee onelye vnto him, so long as you both shal liue?

The

The woman shall aunswere.

I wyll.

Then shall the Minister saye.

Who geueth this woman to bee maried vnto this man?

And the Minister receyuing the womā at her father or frēdes hādes, shal cause the man to take the woman by the right hand, and so either to geue theyr trouth to other. The man fyrst sayinge.

I N. take thee N. to my wedded wyfe, to haue and to holde frō this day forewarde, for better, for worse, for rycher, for poorer, in sickenesse, and in healthe, to loue and to cherish, tyl death vs depart, according to Gods holy ordinaunce: And ther to I plight thee my trouth.

Then shal they loose theyr handes, and the womā taking agayne the man by the right hand, shal saye.

I N. take thee N. to my wedded husband, to haue & to holde from this day forewarde, for better, for worse, for rycher, for poorer, in sickenes, & in health, to loue, cherishe, & to obeye, tyll death vs depart, according to Gods holy ordinaunce: And thereto I geue thee my trouth.

Then shal they agayne loose their handes, and the man shal gene vnto the woman a ring, layinge the same vpon the booke with the accustomed duetie to the Priest & Clerke. And the Priest taking the ring, shal delyuer it vnto the man, to putte it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shal saye.

With this ring I thee wedde: with my body I thee worship: & with al my worldly goodes I thee endow. In the name of the father, & of the sonne, and of the holy ghost. Amen.

Then the man leauing the ringe vpon the fourth fyngyer of the womans lefte hande, the Minister shall saye.

Let vs praye.

O Eternal God, creatour & preseruer of al mankynde, geuer of al spiritual grace, the auctour of euerlasting lyfe: Sende thy blessinge vpon these thy seruauntes, this man & this woman, whom we blesse in thy name, that as Isaac & Rebecca lyued faithfully together, so these persons may surely perfourme & kepe the bowe & couenaunte betwixt thē made: whereof this ringe geuen & receyued, is a token & pledge, & may euer remayne in perfecte loue and peace together, and liue according vnto thy lawes: through Jesus Christ our Lorde. Amen.

Then shall the Priest ioyne theyr righte handes together & saye.

Those whom God hath ioyned together, let no man putte asunder.

Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before god and this company, and therto haue geuen and pledged their trouth eyther to other, and haue declared the same by geuing and receiuing of a ring, and by ioyning of handes: I pronounce that they bee man & wyfe together. In the name of the father, of the sonne, and of the holy ghost. Amen.

And the Minister shall adde this blessinge.

God the father, god the sonne, god the holy goste, blesse, preserue, and kepe you: the Lord mercifully with his fauoure loke vpon you, & so fyll you with al spirituall benediccion & grace, that you maye so lyue together in this lyfe, that in the world to come, you may haue lyfe euerlasting. Amen.

Then the Ministers or Clerkes, goynge to the Lordes table, shall saye or synge, this psalme folowinge.

Beati omnes. pſ. cxxviii

Blessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalte thou bee.

Thy wyfe shalbe as the fruitefull vyne: vpō the walles of thy house.

Thy children lyke the Oliue braunches: rounde aboute thy table.

Loe, thus shal the man be blessed: that feareth the Lord.

The Lord from out of Sion, shall blesse thee: that thou shalt see Hierusalem in prosperitie, all thy lyfe longe.

Yea, that thou shalte see thy chyldrens chyldren: & peace vpon Israel.

Glory be to the father, &c. As it was in the. &c.

Or els this psalme folowinge.

Deus misereatur. psal. lxvii.

God be mercyful vnto vs & blesse vs: and shew vs the lyght of his countenaunce, and bee mercyfull vnto vs.

That

That thy waye may be knowen vpon the earth: thy sauinge health among all nacions.

Let the people prayse thee (O God:) yea let all the people prayse thee.

O let the nacions reioyce and bee glad: for thou shalte iudge the flocke righteously, and gouerne the nacions vpon the earth.

Let the people prayse thee (O God:) lette all the people prayse thee.

Then shall the earth bring forth her encrease: and God, euen our God, shall geue vs his blessinge.

God shall blesse vs, and all the endes of the world shall feare him.

Glory be to the father. &c. As it was in the. &c.

The Psalme ended, and the man and the woman kneeling afore the Lordes table: the priest standinge at the table, and turninge his face towarde them, shal saye.

Lorde haue mercye vpon vs.

Aunswere.

Christe haue mercye vpon vs.

Minister.

Lorde haue mercye vpon vs.

OUre father whiche arte in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

Minister.

O Lorde saue thy seruaunte, and thy handmayde.

Aunswere.

Whiche putte their truste in thee.

Minister.

O Lorde sende them helpe from thy holy place.

Aunswere.

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Aunswere.

From the face of theyr enemye.

Minister.

O Lorde heare oure prayer.

Aunswere.

And let our crye come vnto thee.

The Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, and sowe the seede of eternall lyfe in theyr myndes, that whatsoeuer in thy holye worde they shall profitablye learne, they may in dede fulfyl thesame. Loke O Lord mercifully vpon thē frō heauē, & blesse them. And as thou diddest sende thy blessing vpon Abraham & Sara to theyr great comfort: so vouchsafe to sende thy blessing vpon these thy seruauntes, that they obeying thy wyl, and alway beeing in safetie vnder thy protection, may abyde in thy loue vnto theyr lyues ende: through Jesu Christ our Lorde. Amen.

This prayer next folowinge shalbe omitted, where the woman is past chylde byrth.

O Merciful Lord & heauēly father, by whose gracious gift mākind is encreased: we beseche thee assist with thy blessinge these two persons, that they may both be fruiteful in procreatiō of childzen, & also liue together so long in godly loue & honestie, that they may see theyr childzens childzē, vnto the thirde & fourthe generacion, vnto thy prayse and honoure: through Jesus Christ our Lord. Amen.



God, which by thy mightie power hast made all thinges of naught, which also after other thinges set in ordre, didst appoynte that out of mā (created after thyne owne ymage and similitude) woman should take her beginning: & knitting them together, dydst teache that it should neuer be lawful to put asunder those, whō thou by matrimonie hadste made one: O God whiche hast consecrated the state of matrimonie to such an excellēt misterie, that in it is signifyed & represented the spirituall mariage & vnitie betwixt Christ & his church: Loke mercifully vpō these thy seruaūtes, that both this mā maye loue his wife, accordinge to thy worde (as Christe dyd loue his spouse the church, who gaue him self for it, louing & cherishing

thing it euē as his owne flesh.) And also ỹ this womā may be louing & amiable to her husbād as Rachel, wise as Rebecca, faythful & obedient as Sara, and in al quietnes, sobrietie & peace, be a folower of holy & godlye matrones: O Lord blesse them both, & graunt them to inherite thy euerlasting kingdom: through Jesus Christ our Lord. Amen.

Then shall the priest saye.

ALmightie God, which at the beginning did create our first parentes Adam and Eue, & did sanctifie and ioine thē together in mariage: powre vpon you the ryches of his grace, sanctifye & blesse you, that ye may please him bothe in body & soule, and lyue together in holye loue, vnto your lyues ende. Amen.

Then shal begin the Communion, & after the Gospell shalbe sayde a sermon, wherin ordinarely (so oft as there is any mariage (thoffice of a man & wyfe shalbe declared, according to holy scripture: or yf there be no sermon, the Minister shal reade this that foloweth.

All ye which be maried, or which entend to take the holy estate of matrimonie vpon you: heare what holy scripture doeth saye, as touchinge the duetie of husbandes towarde theyr wyues, & wyues toward theyr husbandes. Saincte Paul (in his Epistle to the Ephesians the fyfth Chapiter) doeth geue this commaundement to all maried men.

Ye husbandes loue your wiues, euen as Christ loued the church, & hath geuē himself for it, to sanctifie it, pourgeing it in the fountayne of water, throughe thy woorde, that he might make it vnto himselfe, a glorious cōgregacion, not hauinge spotte or wrinkle, or any suche thinge, but that it should be holi & blameles. So men are bound to loue their owne wyues as their own bodies. He that loueth his own wyfe, loueth himself. For neuer dyd any man hate his own flesche, but nourisheth & cherisheth it, euē as the Lord doth the congregacion: for we are membres of his bodye, of his flesche, and of his bones.

For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wyfe, and they two shall bee one flesche. This misterie is great, but I speake of Christe and of the

of the congregacion. Neuertheleſſe, let euerye one of you ſo loue his owne wyfe, euen as him ſelfe.

Colo. iiii. Lykewyſe theſame ſainct Paul (wryting to the Coloſſians) ſpeaketh thus to all men that be maried. Ye menne loue your wyues, and be not bitter vnto them.

1 petr. iii. Heare alſo what Saincte Peter the apoſtle of Chriſte, which was himſelfe a maried man (ſayeth vnto al mē that are maried.) Ye huſbandes, dwell with your wyues accordyng to knowledge: Geuing honour vnto the wyfe as vnto the weaker veſſell, and as heyres together of the grace of lyfe, ſo that your prayers be not hyndered.

Hetherto ye haue heard the duetie of the huſband toward the wyfe.

Nowe lykewyſe ye wyues, heare & learne your duetie towardes your huſbandes, euē as it is playnely ſet fooryth in holy ſcripture.

Epheſi. v. SAincte Paule (in the forenamed Epiſtle to the Epheſians) teacheth you thus: Ye women, ſubmit your ſelues vnto youre owne huſbandes as vnto the lord: for the huſbād is the wyues head euē as Chriſt is the head of the Church. And he is alſo the ſauioure of the whole bodye. Therefore as the church or congregaciō is ſubiect vnto Chriſte: ſo likewyſe let the wyues alſo be in ſubiecciō vnto their owne huſbādes in al thinges. And agayne he ſayeth: Let the wyfe reuerēce her huſband. And (in his Epiſtle to the Colloſſiās) Coloſ. iii. Sainct Paule geueth you this ſhorte Leſſon. Ye wyues ſubmitte your ſelues vnto your owne huſbandes, as it is conuenient in the Lorde.

1 petr. iii. Sāinct Peter alſo doeth inſtructe you very godlye, thus ſaying: Let wyues be ſubiect to theyr owne huſbandes, ſo that yf any obey not the word, they may be wonne without the word, by the conuerſaciō of the wiues, whyle they behold your chaſt conuerſacion coupled with feare, whoſe apparell let it not bee outward, with broyded heere & trimming about with golde, eyther in putting on of gorgeous apparel: but let the hydde mā which is in the heart, be without al corrupcion, ſo that the ſpirite be milde & quiet which is a precious thing in the

ſyghte

syght of God. For after this maner (in the olde tyme) dydde the holy women which trusted in God apparell thē selues, being subiect to their owne husbādes: as Sara obeyed Abraham calling him Lord, whose daughters ye are made, doynge well, and beyng not dismayde with any feare.

The newe maried persones (the same day of theyr mariage) must receyue the holy Communion.

¶ The order for the visitacion of the sicke.

The preest enteringe into the sicke persones house, shal saye.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall saye kneelinge downe.

REmembre not lord our iniquities, nor the iniquities of our forefathers. Spare vs good lord, spare thy people, whō thou hast redemed with thy most precious bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶ Oure father whiche arte in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

Minister.

O Lorde saue thy seruaunte.

Aunswere.

Whiche putteth his truste in thee.

Minister.

Sende him helpe from thy holy place.

Aunswere.

And euermore mightely defende him.

Minister.

Let the enemye haue none aduauntage of him.

Aunswere.

Nor the wicked approche to hurte him.

Minister.

Bee vnto him O Lorde, a stronge towre.

Aunswere.

Aunswere.

From the face of his enemie.

Minister.

Lorde heare oure prayers.

Aunswere.

And let our crye come vnto thee.

The Minister.

O Lord loke downe frō heauen, beholde, visite and releue this thy seruaunte: Looke vpon him with the eyes of thy mercy, geue him cōforte and sure confidence in thee: Defend him from the daunger of the enemie, and kepe him in perpetual peace and safetie: through Jesus Christ our Lorde. Amen.

HEare vs almightie and most mercifull God and sauiour. Extend thy accustomed goodnes to this thy seruaūt which is grieued with sickenes: Visite him, O Lord, as thou diddeste visite Peters wyues mother, & the Captaynes seruaunte. So visite and restore vnto this sicke persone his former health (yf it bee thy wyll) or els geue him grace so to take thy visitacion, that after this payneful lyfe ended, he maye dwel with thee in lyfe euerlastinge. Amen.

Then shall the Minister exhorte the sicke persone after this fourme or other lyke.

DEerely beloued, know this: that almighty God is the Lorde of lyfe and death, & ouer all thinges to them perteyning, as youth, strength, health, age, weakenesse, & sickenesse: Wherefore, whatsoeuer your sickenes is, know you certaynly, that it is gods visitacion. And for what cause soeuer this sickenes is sent vnto you, whether it be to trie youre pacience for the example of other, & that your fayth maye be found in the daye of the Lorde laudable, glorious, & honourable, to the encrease of glory, & endles felicitie: Or els it be sente vnto you to correcte & amend in you, whatsoeuer doeth offend the eyes of our heauēly father: knowe you certaynly, that yf you truely repent you of youre synnes, & beare youre sickenesse pacientlye, trusting in Gods mercye for his dere sonne Jesus

Christes

Christes sake, and rendre vnto him humble thākes for his fatherly visitacio, submitting your selfe wholy to his will: it shal turne to your profit, and helpe you forewarde in the right way that leadeth vnto euerlastinge lyfe.

If the persone visited be very sicke, then the Curate maye ende his exhortacion in this place.

¶ Take therefore in good worth the chastemente of the Lorde: For whom the Lorde loueth, he chastiseth. Yea (as Sainct Paul sayth) he scourgeth euery sone whiche he receyueth: If you indure chastisement, he offreth him self vnto you, as vnto his own childre. What sonne is he that the father chastiseth not? If ye be not vnder correccion (wherof al true childre are partakers) then are ye bastardes & not childre. Therfore, seing that when oure carnal fathers doe correct vs, we reuerently obey the: shall we not now much rather be obedient to oure spirituall father, & so lyue? And they for a few dayes doe chastise vs after their owne pleasure, but he doeth chastise vs for our profyte, to the intente he may make vs partakers of his holines. These wordes, good brother, are Gods wordes, & writte in holy scripture for our comfort & instruccion, that we should pacientlye & with thankesgeuing, beare our heauēly fathers correcciō, whansoeuer by anye maner of aduersitie it shall please hys gracious goodnes to visite vs. And there shoulde bee no greater comfort to Christian persons, then to be made like vnto Christ by suffring pacientlye aduersities, troubles, and sickenesses. For he himself went not vp to ioye, but first he suffred payne: he entred not into his glorye, beefore he was crucified. So truely our waye to eternall ioye, is to suffre here with Christ, & our doore to entre into eternall lyfe, is gladly to dye with Christ, that we maye ryse agayne from death, & dwel with him in euerlasting lyfe. Nowe therfore taking your sickenes, which is thus profitable for you, pacientlye: I exhort you in the name of God, to remembre the profession whiche you made vnto God in youre Baptisme. And forasmuch as after this lyfe, there is accoumpt to bee geuen vnto the righteous iudge, of whō all must be iudged

Prou. 3. 11. Heb. 12. 5. 6.

without

withoute respecte of persones: I requyre you to examine your self, & your state, both towarde God & man: so that accusing & condemning your self for youre owne faultes, you may fynd mercy at our heauēly fathers hand for Christes sake, and not bee accused and condemned in that fearefull iudgement. Therfore I shal shortely rehearse the articles of our fayth, that ye may knowe whether you doe beleue, as a Christian man should, or no.

Here the Minister shal rehearse the Articles of the fayth, saying thus.

Doest thou beleue in God the father almightie?
And so forth as it is in Baptisme.

Then shal the Minister examine whether he be in charitie with al the worlde: Exhorting him to forgeue from the bottome of his heart, all persons that haue offended him: and yf he haue offended other, to aske them forgeuenes: And where he hath doone iniurie or wronge to any man, that he make amendes to the vttermost of his power. And yf he haue not afore disposed his goodes, let him than make his wyll. But men must be ofte admonished that they set an order for their temporal goodes and landes, whan they be in health. And also declare his debtes, what he oweth, and what is owinge vnto hym, for dischargeinge of his conscience and quietnesse of hys executours.

These woordes before rehearsed, maye bee sayde before the Minister beginne his prayer, as he shall see cause.

The Minister maye not forgeat, nor omitte to moue the sicke person, (and that moste earnestly) to liberalitie towarde the poore.

Here shall the sicke person make a speciall confession, yf he fele his conscience troubled with any weyghtie matter. After which confessiō, the Priest shall absolue him after this sorte.

Mat. 16. 19. Chp. 18. 18 Iohn. 20. 23.

OUr Lord Jesus Christe, who hath lefte power to his Church to absolue all synners, whiche truelye repent and beleue in him, of his greate mercye forgeue thee thyne offences: and by his auctoritie committed to me, I absolue thee from al thy synnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And then the Priest shall saye the Collecte folowinge.

Let vs praye.

O Almi

O Most merciful god, which accordyng to the multitude of thy mercies, doeste so putte awaye the sinnes of those which truely repent, that thou remembrest thē nomore: open thy eye of mercy vpō this thy seruaunt, who most earnestly desireth pardon and forgeuenes. Renue in him most louing father, whatsoeuer hath been decayed by the fraud and malice of the deuyll, or by his owne carnall wyll & fraylnesse: preserue & continue this sicke mēbre in the vnitie of thi church: considre his cōtricion, accept his teares, asswage his paine, as shalbe seen to thee most expedient for him. And forasmuche as he putteth his ful trust onely in thy mercy, Impute not vnto him his former synnes, but take him vnto thy fauour: through the merites of thy most dearely beloued sōne Iesus Christ. Amen.

Then the Minister shall saye this Psalme.

In te domine speraui. psal. 71.

IN thee O Lorde haue I put my truste, let me neuer be put to confusion: but ridde me, and delyuer me into thy righteousnes, inclyne thine eare vnto me, and saue me.

Be thou my strong holde (whereunto I maye alwaye resorte:) thou hast promysed to helpe me, for thou arte my house of defence and my castell.

Delyuer me (O my God) out of the hande of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou (O Lord God) art the thing that I longe for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer sence I was borne: thou art he that toke me oute of my mothers wōbe, my prayse shall alwaye be of thee.

I am become as it were a monstre vnto manye: but my sure trust is in thee.

Oh let my mouth be fylled with thy prayse: (that I may syng of thy glorye) and honour al the daye longe.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake agaynste me, & they that laye wayte

wayte for my soule, take their counsayll together, sayinge: GOD hath forsaken him, persecute him, and take him, for there is none to delyuer him.

Goe not farre fro me, O God: my God, haste thee to helpe me.

Let them be confounded and perishe, that are agaynste my soule: let them be couered with shame and dishonoure, that seke to doe me euyll.

As for me, I wil paciently abyde alway: and wil prayse thee more and more.

My mouth shal daylye speake of thy righteousnes & saluacion: for I knowe no ende thereof.

I wyl goe forth in the strength of the Lord god: and wil make mencion of thy righteousnesse onely.

Thou (O god) hast taught me from my youth vp vntyll now: therfore I wyll tell of thy wonderous workes.

Forsake me not (O God) in mine olde age, when I am graye headed: vntil I haue shewed thy strength vnto this generacion, & thy power to all thē that are yet for to come.

Thy righteousnes (O god) is very high, & great thinges are they that thou hast done: O god who is like vnto thee:

O what great troubles and aduersities haste thou shewed me: and yet diddest thou turne and refreshe me, yea & broughtest me from the depe of the earth agayne.

Thou haste broughte me to great honoure: and comforted me on euery syde.

Therefore wyll I prayse thee and thy faythfulnesse (O God) playing vpon an instrument of musike: vnto thee wyl I synge vpon the harpe, O thou holy one of Israel.

My lippes wyl be fayne, when I singe vnto thee: and so wyll my soule whom thou hast delyuered.

My tonge also shall talke of thy righteousnes all the day longe: for they are confounded and broughte vnto shame, that seke to doe me euyll.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the beginning, is nowe, and euer shall be: world without ende. Amen.

Addinge

Adding thys.



Sauioure of the worlde, saue vs, whiche by thy crosse and precious bloud hast redemed vs, helpe vs we beseche thee O God.

Then shal the Minister say.



The almightie Lord, which is a most strong tower to all them that put their trust in hym, to whom al thynges in heauen, in earth, and vnder earth, doe bowe and obeye: be now and euermore thy defence, and make thee knowe and fele, that there is no other name vnder heauen geuen to man, in whom, and throughe whom, thou mayst receiue health and saluacion, but onely the name of our Lorde Iesus Christ. Amen.

The Communion of the Sicke.



Forasmuche as all mortall men be subiecte to many sodayne perilles, diseases, and sickenesses, & euer vncertayne what time they shall departe out of thys lyfe: Therefore, to thintente they maye bee alwaies in a redinesse to dye whensoeuer it shal please almyghtie God to call them, the Curates shall diligentlye from tyme to tyme, but specially in the plague tyme, exhorte their parishioners, to the ofte receyuyng in the Churche of the holy Communion of the body and bloud of oure sauioure Christ. Whiche (if they doe) they shal haue no cause in their sodayne visitacion to be vnquieted for lacke of thesame: but if the sicke person be not hable to come to the Churche, and yet is desyrous to receyue the Communion in hys house, then he muste geue knowlegde ouernyghte, or els early in the morning to the Curate, signifying also howe many be appointed to Communicate with hym. And hauing a conuenyente place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all thinges necessary for thesame, he shall there minister the holy Communion.

The Collect.

Almightie euerliuing God, maker of mankynde, which doest correcte those whō thou doest loue, and chastisest euery one whom thou doest receyue: we beseche thee to haue

mercy vpon thys thy ſeruaunt viſited with thy hande, and to graunt that he may take his ſickenes patiently, and recouer hys bodely health(yf it be thy gracious wil)and whenſoeuer hys ſoule ſhall departe from the bodye,it maye bee withoute ſpot preſẽted vnto thee:through Jeſus Chriſt our lord. Amen.

The Epiſtle.

Hebr.xii. MY ſonne deſpyſe not the correccion of the Lorde, neither faint when thou art rebuked of him: For whom the Lord loueth,him he correcteth,yea and he ſcourgeth euery ſonne,whom he receyueth.

The Goſpell.

Iohn.v. VErely verely I ſaye vnto you, he that heareth my worde, and beleueth on hym that ſent me,hath euerlaſting life,and ſhal not come vnto damnacion, but he paſſeth from death vnto lyfe.

At the tyme of the diſtribucion of the holy Sacramente, the Prieſt ſhal firſt receiue the Communion hymſelfe, and after miniſter vnto them that be appointed to Communicate with the ſicke.

But if any man,either by reaſon of extremitie of ſyckenes,or for lacke of warnyng in due tyme to the Curate,or for lacke of companye to receyue with him,or by any other iuſte impedymente,doe not receyue the Sacramente of Chriſtes body and bloud: then the Curate ſhal inſtruct him,that yf he doe truelye repente hym of hys ſynnes,and ſtedfaſtlye beeleue that Jeſus Chriſt hath ſuffred death vpon the croſſe for hym,and ſhed hys bloud for hys redempcion,earneſtlye remembrynge the benefytes he hath therby,and geuing hym harty thankes therfore, he doth eate and drynke the body and bloud of oure Sauioure Chriſte,profitablye to hys ſoules health,althoughe he doe not receyue the Sacramente with hys mouth.

When the ſicke perſon is viſited, and receyueth the holye Communion all at one tyme,then the Prieſt for more expedycion ſhal cut of the fourme of the viſitacion at the Pſalme. In thee O Lorde haue I put my truſte,and goe ſtreighte to the Communion.

In the tyme of plague, Swette,or ſuch other lyke contagious tymes of ſickenelles or diſeaſes, when none of the parythe or neyghbours can bee gotten to Communicate with the ſicke in theyr houſes,for feare of the infeccion:vpon ſpecial requeſte of the diſeaſed,the miniſtre may alonly Communicate with him.

The

¶ The order for the Burial of the dead.

The Priest metyng the corps at the Churche stile, shal say: Or els the Priestes and clerkes shall synge, and so goe eyther vnto the Churche, or towardes the graue.

I Am the resurrection and the lyfe (sayeth the Lord) he that beleueth in me, yea though he wer dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me: shall not dye for euer. Iohn.xi.

I knowe that my redemer lyueth, and that I shall ryse oute of the earth in the last daye, and shalbe couered agayne with my skinne, and shall see god in my flesche: yea, and I my selfe shall beholde hym, not with other, but with these same eyes. Iob.xix.

WE brought nothing into this world, neyther maye we cary any thyng out of this worlde. The Lorde geueth, and the lord taketh awaye. Euen as it hath pleased the lord, so commeth thynges to passe: blessed be the name of the Lorde. 1.Tim.vi Iob.i.

When they come at the graue, whiles the corps is made ready to be layd into the earth, the Priest shal say, or the Priest and clerkes shall syng.

MAn that is borne of a woman hath but a shorte tyme to lyue, and is ful of misery: he cometh vp & is cutte down lyke a floure, he flyeth as it were a shadow, and neuer continueth in one staye. In the middest of lyfe we be in death: of whom may we seke for succour but of thee, O Lorde, whiche for our synnes iustly arte displeased: yet O lord god most holy, O lorde moste mightie, O holy and moste mercyfull sauiour, delyuer vs not into the bytter paynes of eternal death. Thou knowest Lorde the secretes of our heartes, shutte not vp thy mercyful eyes to oure prayers: But spare vs lorde most holy, O god most mightie, O holy and mercifull sauiour, thou most worthy iudge eternall, suffre vs not at our laste houre for any paynes of death, to fall from thee. Iob. xiiii.

When whyle the earth shalbe cast vpon the body by some standing by, the Priest shall saye.



Forasmuche as it hath pleased almightie god of hys great mercy to take vnto himselfe the soule of our dere brother here departed: we therefore commit his body to the grounde, earth to earth, asches to asches, dust to dust, in sure & certaine hope of resurrection to eternall lyfe, through our Lord Jesus Christ: who shal chaunge our vile body, that it may be like to hys glorious body, accordyng to the mightie worckyng wherby he is hable to subdue al thynges to hymselfe.

Then shal be sayd or song.



Heard a voice from heauen, saying vnto me: write from henceforth, blessed are the dead whiche dye in the Lorde. Euen so sayeth the spyryte, that they rest from their laboures.

Then shal folowe this lesson, taken out of the .xv. Chapter. to the Corinthians, the first Epistle.



Christ is rysen from the dead, and become the fyrste fruites of them that slept. For by a mã came death, and by a man came the resurrecciõ of the dead. For as by Adam all dye: euen so by Christe shall all bee made aliue, but euery man in his owne order. The firste is Christ, then they that are Christes at his commynge. Then cometh the end, when he hath deliuered vp the kyngdome to god the father, when he hath put down al rule and all auctoritie and power. For he muste reigne till he haue put all hys enemies vnder his fete. The last enemy that shalbe destroied is death. For he hath put al thynges vnder his fete. But whẽ he sayeth, all thynges are put vnder hym, it is manifest that he is excepted, whiche did putte all thynges vnder hym. When al thynges are subdued vnto hym, then shal the sonne also hymselfe be subiecte vnto hym that putte all thynges vnder him, that god may be al in al: els what doe they which are Baptysed ouer the dead, if the dead ryse not at all? Why are they then Baptised ouer them? yea, and why stande we alwaye then in ieopardye? by oure reioysyng whiche I haue in Christ Jesu our Lord, I die dayly. That I haue foughte with

with beastes at Ephesus after ỹ maner of men, what auantageth it me, if ỹ dead rise not agayne? Let vs eate & drinke, for to morowe we shal dye. Be not ye deceiued, euill wordes corrupte good maners. Awake truely out of slepe, and synne not. For some haue not the knowledge of god. I speake thys to your shame. But some man wyl saye: how arise the dead? With what body shal they come? thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not ỹ body ỹ shalbe, but bare corne, as of wheate or some other: but God geueth it a body at his pleasure, to euery sede hys owne body. All flesche is not one maner of flesche: but there is one maner of flesche of mẽ, & other maner of flesche of beastes, and other of fishes, another of birdes. There are also celestial bodyes, & there are bodyes terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one maner glory of the sunne, and another glory of the moone, & another glorye of the starres. For one starre differeth from another in glory: so is the resurrectiõ of the dead. It is sowen in corrupcion, it ryseth agayne in incorrupcion. It is sowen in dishonoure, it ryseth agayne in honour. It is sowen in weakenes, it ryseth agayn in power. It is sowen a natural body, it ryseth agayne a spirituall body. There is a natural body, & there is a spiritual bodye, as it is also written: the first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spiritual, but ỹ which is naturall, and then that which is spiritual. The first mã is of the earth, earthy: The seconde man is the Lord from heauẽ, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the Image of the heauenly. Thys saye I brethren, that flesche and bloud cannot inherite the kyngdome of God, neyther doeth corrupcion inherite vncorrupcion. Beholde, I shewe you a mistery. We shall not all slepe: but we shall all be chaunged, and that in a momente, in the twinkeling of an eie by the last trumpe. For the trumpe shal blow, & the dead shal rise incorruptible,

and we shalbe chaũged. For this corruptible must put on incorrupciõ, & this mortal must put on immortalitie. Whẽ this corruptible hath putte on incorruption, and this mortal hath put on immortalitie: then shalbe brought to passe the saying that is written. Death is swalowed vp in victorie: Death, where is thy stinge? Hell where is thy victorye. The sting of Death is synne: and the strength of synne is the lawe. But thankes be vnto god, which hath geuen vs victory, through our Lorde Jesus Christ. Therfore my deare brethren, be ye stedfast and vnmoueable, alwayes ryche in the worke of the Lorde, forasmuch as ye knowe, how that your labour is not in vayne in the Lorde.

The Lesson ended, the Priest shall saye.

Lorde haue mercye vpon vs.
Christe haue mercye vpon vs.
Lorde haue mercye vpon vs.

¶ Oure father whiche arte in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

The Priest.

ALmightie god, with whom doe liue the spirites of them that departe hence in the lorde, and in whom the soules of them that be elected, after they be delyuered from the burthen of the flesshe, bee in ioye & felicitie: We geue thee harty thankes, for that it hath pleased thee to delyuer this N. our brother out of the miseries of this sinneful world: beseching thee, that it maye please thee of thy gracious goodnes, shortely to accomplishe ỹ numbre of thine elect, & to hast thy kingdome, that we with this our brother, and al other departed in the true faith of thy holy name, may haue our perfect consummacion and blisse, both in bodye and soule, in thy eternal and euerlastyng glory. Amen.

The Collect.

OMerciful god, the father of our lord Jesus Christ, who is the resurreccion and the life, in whom whosoeuer beleueth, shall lyue though he die. And whosoeuer lyueth and beleueth

beleueth in hym, shall not die eternally: who also taught vs (by hys holy Apostle Paul) not to be sory, as men without hope, for them that slepe in hym: We meekely beseche thee (O father) to rayse vs from the death of synne, vnto the lyfe of righteousnesse: that when we shall departe this lyfe, we may rest in hym, as our hope is this our brother doeth: and that at the generall resurreccion in the last day, we may be found acceptable in thy syghte, and receyue that blessyng which thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying. Come ye blessed children of my father, receyue the kyngdome prepared for you from the begynnyng of the worlde. Graunte this we beseche thee O mercifull father, throughe Jesus Christe our mediatoure and redemer. Amen.

The thankes geuing of women after childe birth, commonly called the Churching of women.

The woman shal come into the churche, and there shal knele down in some conuenient place, nigh vnto the place where the table standeth: and the Priest standyng by her, shall saye these wordes, or suche lyke as the case shall require.

FOrasmuch as it hath pleased almightie God of his goodnes to geue you safe deliueraunce, and hath preserued you in the great daunger of childe birth, ye shall therefore geue hartye thankes vnto God and praye.

Then shall the Priest saye this Psalme.

I Haue lyfted vp mine eyes vnto the hylles: from whence cometh my helpe. Psal. 121.

My helpe cometh euen from the lord: which hath made heauen and earth.

He wil not suffre thy fote to be moued: and he that kepeth thee wyll not slepe.

Beholde, he that kepeth Israel, shall neyther slumber nor slepe.

The lord hymselfe is thy keper: the lord is thy defence vpon thy ryght hande.

So that the Sunne shall not burne thee by daye: neither the moone by nyght.

The Lord shall preserue thee from all euil: yea it is euen he that shal kepe thy soule.

The Lord shall preserue thy goinge out and thy comyng in: from thys tyme forth for euermore.

Glory be to the father, and to the sonne, and to. &c.

As it was in the beginning, is now, and euer. &c.

Lorde haue mercye vpon vs.

Christe haue mercye vpon vs.

Lorde haue mercye vpon vs.

¶ Oure father whiche arte in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

Priest.

O Lorde saue thys woman thy seruaunte.

Aunswere.

Whiche putteth her truste in thee.

Priest.

Be thou to her a strong tower.

Aunswere.

From the face of her enemye.

Priest.

Lorde heare oure prayer.

Aunswere.

And let our crye come vnto thee.

Priest.

Let vs praye.



Almightie god, which hast deliuered thys woman thy seruaunt from the great paine & peryl of childe byrth: Graunte we beseche thee (most mercyfull father) that she through thy helpe, may both faithfully lyue and walke in her vocacion, accordinge to thy wyll in thys lyfe present: And also maye bee partaker of euerlasting glory in ỹ life to come, through Jesus Christ our lord. Amē.

The woman that commeth to geue her thankes, must offre accustomed offeringes: and if there be a Communion, it is conuenient that she receyue the holy Communion.

¶ A

A Comminacion agaynst synners, with certayne prayers to be used dyuerse tymes in the yere.

After morning prayer, ỳ people being called together by ỳ ringing of a bell, and assembled in the Church, the English Letany shalbe sayd, after the accustomed maner: which ended, the Priest shal goe into the pulpitte and saye thus.

BRethren, in the primatiue churche there was a godly discipline, that at the begynning of Lent, suche persons as were notorious sinners, were put to open penaunce, & punished in this world, that theyr soules might be saued in the daye of the Lord. And that others admonished by their exaumple, might be more afrayd to offēd. In the stede wherof, vntil ỳ said discipline may be restored again (which thing is much to bee wished:) it is thoughte good, that at this tyme (in your presence) shoulde bee read the generall sentences of Gods cursing against impenitēt sinners: gathered out of the. xxvii. Chapiter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thintent that yo ı, being admonished of ỳ great indignacion of god agaynst sinners, may ỳ rather be called to earnest and true repentaunce, & may walke more warely in these daungerous daies, fleeing from such vices, for ỳ whiche ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten ymage, an abhominacion to ỳ lord, the worke of the handes of the craftes man, and putteth it in a secret place to worshyp it.

And the people shall aunswere, and saye.

Amen.

Ministre.

Cursed is he that curseth hys father and mother.

Aunswere.

Amen.

Ministre.

Cursed

Curſed is he that remoueth awaye the marke of hys neighbours land.

Aunſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of hys waye.

Aunſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgement, the right of the ſtraunger, of them that be fatherles, and of wiedowes.

Aunſwere.

Amen.

Miniſter.

Curſed is he that ſmyteth his neighbour ſecretly.

Aunſwere.

Amen.

Miniſtre.

Curſed is he that lyeth with his neighbours wife.

Aunſwere.

Amen.

Miniſtre.

Curſed is he that taketh reward to ſlea the ſoule of innocent bloud.

Aunſwere.

Amen.

Miniſtre.

Curſed is he that putteth his truſt in man, and taketh manne for hys defence: and in his hearte goeth from the Lorde.

Aunſwere.

Amen.

Miniſtre.

Curſed are the vnmercifull, the forнicatours and adulterers, and the couetous perſones, the woorſhippers of ymages, ſlaunderers, drunkardes, and extorcioners.

Aunſwere.

Amen.

The Miniſtre.

Now

NOw, seeing that al they be accursed (as the Pro- Psa.cxviii
phete Dauid beareth witnes) which do erre & go
astray from the cõmaundementes of God: let vs
remembring the dreadful iudgement hanging o-
uer oure heades, and beeing alwayes at hande) returne
vnto our Lorde God, with all contricion & mekenesse of
heart, bewayling and lamenting our sinfull life, knowled-
geing and confessing our offences, & seking to bryng furth
worthy fruites of penaunce. For now is the Axe put vnto Math. iii
the roote of ỹ trees, so that euery tree which bryngeth not
furth good fruite, is hewen down and cast into the fyre. It Hebr. x.
is a fearefull thyng to fall into the handes of ỹ liuing god:
he shal powre down rayn vpon the sinners, snares, fyre & psalm. x.
brimstone, storme and tempest: this shalbe their porcion to
drinke. For loe, the lord is comen out of his place, to visite Esa. xxvi.
the wickednes of suche as dwell vpon the earth. But who Mala. iii.
may abide ỹ day of hys coming? who shalbe able to endure
when he appeareth? His fanne is in his hande, and he will
pourge hys floore, and gather hys wheate into the barne: Mat. iii.
but he wil burne the chaffe with vnquencheable fyre. The
day of the lord cometh as a thefe vpon the night, and when
men shal saye peace, and all thynges are safe: then shall so- i. Thess. v
deynly destruccion come vpon them, as sorowe cometh v-
pon a woman trauailing with childe, and they shall not e- Roma. ii.
scape: then shal appeare the wrath of God in the day of vẽ-
geaunce, which obstinate sinners, through the stubbernes
of their heart, haue heaped vnto themselfe, which despysed
the goodnesse, pacience, and long sufferaunce of God, whẽ Prouer. i
he called them continually to repentaunce. Then shal they
call vpon me, sayth the lord, but I wil not heare: they shall
seke me early, but they shal not find me, & that because they
hated knowledge, and receiued not the feare of the Lorde,
but abhorred my counsayle, and despysed my correccion:
then shal it be to late to knocke, when the dore shalbe shut,
and to late to crye for mercy, when it is the time of iustice.
O terrible voyce of moste iust iudgemente, whiche shalbe
pronounced vpon them, when it shalbe sayde vnto them:

goe ye

Mat.xxv goe ye cursed into the fyre euerlasting, which is prepared
li.Cor.vi for the deuill and hys Aungels: therfore brethren take we
hede betime, while the day of saluacion lasteth: for ỹ night
John. ix. cometh when none can worke: but let vs whyle we haue
the light, beleue in the light, and walke as the childzen of
the light, that we be not cast into the vtter darknes where
Mat.xxv is weping & gnasching of teeth. Let vs not abuse the good-
nes of God, whiche calleth vs mercifully to amendmente,
and of his endlesse pietie promiseth vs forgeueuesse of that
which is past, if (with a whole mynd and true heart) we re-
Esai.i turne vnto him: for though our sinnes be redde as scarlet,
Ezechiel. they shalbe as whyte as Snowe: and though they be lyke
xxviii purple, yet shal thei be as white as wolle. Turne you clene
(saith the Lorde) from al your wickednesse, and your sinne
shall not be your destruccion. Cast away from you al your
vngodlines that ye haue done, make you new heartes & a
newe spirite: wherfore wil ye dye, O ye house of Israell?
Seeing that I haue no pleasure in the death of him ỹ dy-
eth (saith ỹ lord god.) Turne you then & you shall liue. Al-
i. John.ii though we haue sinned, yet haue we an aduocate with the
father, Jesus Christ the righteous: and he it is that obtei-
Esai.liii. neth grace for our sinnes, for he was wounded for our of-
fences, and smitten for our wickednes. Let vs therfore re-
turne vnto him, who is the merciful receiuer of al true pe-
nitent sinners, assuring our self, that he is ready to receue
vs, and most willing to pardon vs, if we come to him with
faythfull repentaunce: If we will submit our selues vnto
him, & from hēcefurth walke in his waies. If we wil take
his easy yoke & light burdē vpon vs, to folow him in lo w-
Math.xi. lines, pacience, & charitie, & be ordred by the gouernaunce
of his holy spirite, seking alwayes his glory, & serning him
duelye in our vocacion, with thankes geuing. This if we
doe, Christ will deliuer vs from the curse of the lawe, and
from the extreme malediccion which shal light vpon them
that shalbe sette on the left hand: and he wil sette vs on hys
Mat.xxv. right hand, and geue vs the blessed benediccion of his fa-
ther, cōmaunding vs to take possessiō of his glorious king-
dome,

dome, vnto the whiche he vouchsafe to bryng vs all, for hys infinite mercy. Amen.

Then shal they all knele vpon their knees: and ỳ Prieſtes and Clerkes kneelyng (where they are accuſtomed to saye the Letany,) shal saye thys Psalme.



Haue mercye vpon me (O God) after thy greate goodneſſe: accordynge to the multytude of thy mercyes, doe awaye myne offences. Miſerere mei deus Psalm. li.

Waſche me throughly fro my wickednes: and clenſe me from my ſynne.

For I knowledge my faultes: and my ſynne is euer beefore me.

Againſt thee only haue I ſynned, and done this euil in thy ſyght: that thou mighteſt be iuſtified in thy ſaying, and cleare when thou art iudged.

Beholde, I was shapen in wickednes: and in ſynne hath my mother conceyued me.

But loe, thou requireſte trueth in inwarde parties: and shalt make me to vnderſtande wiſedome ſecretly.

Thou shalt pourge me with Iſope, and I shalbe cleane: thou shalt waſche me, and I shalbe whiter then Snowe.

Thou shalt make me heare of ioye and gladneſſe: that the bones whiche thou haſt broken may reioyce.

Turne thy face from my ſynnes: and putte oute all my miſdedes.

Make me a cleane hearte (O God:) and renewe a righte ſpirite within me.

Caſt me not away from thy preſence: and take not thy holy ſpirite from me.

O geue me the comforte of thy helpe agayne: and ſtabliſhe me with thy free ſpirite.

Then shall I teache thy wayes vnto the wicked: and ſinners shalbe conuerted vnto thee.

Delyuer me from bloudguiltineſſe (O God) thou that arte the God of my health: and my tongue shal ſyng of thy rygh-teouſneſſe.

Thou shalte open my lyppes (O Lorde:) my mouthe shall

shewe

shewe thy prayse.

For thou desirest no sacrifice, els woulde I geue it thee: but thou delightest not in burnt offerynges.

The sacrifice of god is a troubled spirite: a broken and a contrite heart (O God) shalt thou not despyse.

O be fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offeringes and oblacions: then shal they offer yong bullockes vpon thyne altare.

Glory be to the father, and to the sonne, and. &c.

As it was in the beginning, and is nowe. &c. Amen.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euill. Amen.

Minister.

O Lorde saue thy seruauntes.

Aunswere.

Which put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Aunswere.

And euermore mightely defende them.

Minister.

Helpe vs O God our sauiour.

Aunswere.

And for the glory of thy names sake delyuer vs, be mercyfull vnto vs synners, for thy names sake.

Minister.

O Lorde heare our prayers.

Aunswere.

And let our crye come vnto thee.

Let vs praye.

O Lorde

O Lorde, we beseche thee mercyfullye heare oure prayers, and spare all those whiche confesse their sinnes to thee: that they (whose consciences by sinne are accused) by thy mercifull pardon maye bee absolued: Throughe Christ our Lorde Amen.

O Most mightie god and merciful father, which hast compassiō of al men, and hatest nothyng that thou hast made: whiche wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercyfully forgeue vs our trespasses, receyue and comfort vs, which bee greued and weryed with the burthen of our synne. Thy propertie is to haue mercy, to thee onely it apperteyneth to forgeue sinnes: spare vs therfore good lord, spare thy people whom thou haste redemed. Entre not into iudgement with thy seruauntes, whiche bee vile earth, and miserable sinners: but so turne thy yze from vs, which mekely knowledge our vilenes, and truly repēt vs of our faultes: so make haste to helpe vs in this worlde, that we maye euer lyue with thee, in the worlde to come: through Iesus Christ our Lorde. Amen.

Then shall the people saye thys that followeth, after the Minister.

TUrne thou vs, O good Lorde, and so shall we bee turned: be fauourable (O lord) be fauourable to thy people, which turne to thee in weping, fastyng and praying: for thou arte a mercifull God, ful of compassion, long sufferyng, and of a great pietie. Thou spareste when we deserue punishment, and in thy wrath thynkest vpon mercye: Spare thy people good lord, spare them, and lette not thy heritage bee brought to confusion: heare vs (O lord) for thy mercy is great, and after the multytude of thy mercyes loke vpon vs.

(.*.)

Here endeth the boke of common prayer.

The pſal-
ter or Pſalmes of
Dauid, after the trā-
ſlacion of the
greate
Byble, poynted as
it ſhalbe ſayde or
ſonge in Chur-
thes.

